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The Demuth Family^c
and the
Moravian Church

C. F. Butterfield

PREFACE

With the data in hand it was impossible for the author to present a complete account of the Demuth Family to date, nor is it likely that this can ever be satisfactorily done, since the family is large and widely scattered both in America and Europe and members of the family are negligent and indifferent about furnishing information regarding themselves, even when politely urged to do so. This booklet, therefore, is published primarily for the benefit of a more or less local group and is intended merely to provide a background and plan which may serve as a starting point from which later generations may continue their family records by supplementing it with information regarding their own particular relatives and connections.

ERRATA AND ADDENDA

p. 12 The name of Rosa Belle was accidentally omitted in listing the children of Cyrus Theophilus Demuth by his second wife, Rosanna Blatter. His birth and death dates are also incorrectly stated. He was born October 9, 1839 and died August 7, 1887.

There are doubtless other errors and omissions, as is inevitable in the first draft of a record of this sort, and the author bespeaks your forbearance in view of the difficulty of obtaining accurate information.

THE DEMUTH ASSOCIATION

The local Demuth Association meets annually at some point in Tuscarawas County, Ohio, usually at Heck's Grove near Gnadenhuetten, but sometimes at Schoenbrunn Memorial State Park, New Philadelphia, where the next meeting will be held in 1932 on the second Wednesday in July.

The Association would be glad to hear from other Demuth Associations or groups and visitors are very welcome at its meetings. Please send in essential data concerning yourself, your parents and grandparents, and, if you are so blessed, your children and grandchildren. The present secretary is Miss Ruth Arthurs, Uhrichsville, Ohio.

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TO John Huss, the foremost of Protestant martyrs; to John Zizka, the heroic leader of the Taborites, blind but ever victorious; to the two Prokops, who repeatedly defeated the vastly superior forces of the papacy until internal dissension brought the tragedy of Lipany; to Bishop John Amos Komensky (Comenius), the Father of Education, who preserved the traditions of the Taborites in the "Hidden Seed"; to Count Zinzendorf, Good Samaritan to the refugee Moravians and restorer of the Unitas Fratrum; to David Zeisberger, missionary to the Indians, founder of the first town in Ohio and the first school west of the Alleghenies; to that great host of common folk, who through the centuries clung to their lofty ideal of a community of brethren living according to the law of Christ, though forced at times to dwell in caves and suffering unparalleled persecution almost to the point of total obliteration; to the Demuth brothers, who fought in the American War of Revolution for the same principles which their forefathers, the Taborites, daringly announced and nobly perished for over three hundred years before; and finally to my mother, who by her sustained interest through the years and her forethought in preserving valuable materials, has made this modest booklet possible, I dedicate the same.

C. F. Battershell
New Philadelphia, Ohio
July 12, 1931



Demeuth

COAT OF ARMS

Reconstructed by the author from data secured at the Newberry Library in Chicago through the courtesy of Mrs. Harriet Taylor, an authority in heraldry, who looked up portrayals of Demuth coats of arms in a large volume, entitled, "Armorial General", by Riestap, and who translated from the French the proper interpretation of the symbolism embodied in the various distinctive features of the coat of arms presented herewith.

In ancient times when a knight entered the lists at a joust or tournament his arrival was announced by the blowing of a trumpet. The blast was answered by the heralds, who described aloud and explained the coat of arms borne by the knight. Thus came about the art of blazonry, the term being derived from the German word, *blasen*, meaning to blow, as with a horn. With the invention of printing the art of blazonry went out of fashion and now we find it superseded by our more subtle modern art of blowing, known as advertising.

We can imagine that a knight bearing the Demuth coat of arms might have had his insignia blazoned something like this: "Argent, un corbeau proper, close, sur une palissade gules". In common language this would mean that the field of the escutcheon, or shield, which he carried, had a *tincture* (color) of *argent* (silver) and that the *charge* (figure) placed upon this field was a *corbeau* (raven), depicted in its *proper* color, (black), and with its wings closed as it perched on a palisade, the color of which was *gules* (red).

The color, argent (silver), signifies a clean conscience. Gules (red) is a royal color and signifies zeal. The raven indicates a self-made man, who had inherited neither wealth or position from his ancestors, having been elevated through his own zeal and energy, and who had been peculiarly cared for by Providence.

The helmet and the border of the escutcheon, or shield, are of *tincture proper* i. e. their natural color, steel-blue. The crest is *un corbeau volant* (a raven flying) and arises from a wreath of six strands, alternately *argent et gules* (silver and red). The crest and wreath originally was a special mark of honor worn only by heroes of great valor, or advanced to high military rank.

The supporters on each side of the escutcheon are elephant probosces, symbolical of strength.

The mantling on the right side (as the knight stands) is red in color, and on the left silver.

The Latin motto on the scroll, "*Labore ad Metam*", means, "By Effort to the Goal".

Demuth in the German language is the word meaning humility.

Demuth or De Muth may be a compound word meaning "of courage", or "from the town, or castle, of Muth".

[Fr. and Lat. *de* — of or from; Ger. *muth* — courage]

THE DEMUTH FAMILY TREE

ITS ROOTS TRACED TO THE "HIDDEN SEED"

For the benefit of those of future generations who may be interested, the following facts regarding the Demuth Family are herewith presented. The Roman numeral at the head of each section, or in parentheses in front of a name, indicates the number of the generation. The Arabic numeral in front of a name denotes its position in the "Genealogy of the Demuth Family", a booklet printed by W. T. Van Vleck, Secretary of the Demuth Association, Gnadenhutten, Ohio, and compiled by the Rev. Th. Mueller, Archivist of the Records of the Moravian Church in Herrnhut, Saxony, Germany, therefore a duly authentic record. The name of **Daniel Christopher Demuth** and the names of all of his direct ancestors are printed in bold face type, so that his descendants may easily trace their line. Descendants of the original Demuth through other lines may use the same method by underscoring the names of their direct ancestors. The following abbreviations and symbols of explanation are used: b—born, b ?—date of birth not known, m—married, w—wife, h—husband, d—died, d ?—date of death not known, C—child, or children of, as the connection requires.

GENERATION I.

1. **CHRISTOPH DEMUTH**, the most remote ancestor to whom the Demuth Family thus far have been able to trace their ancestry was a magistrate (Richter) in Karlsdorf* in Moravia, which is now incorporated in the Czecho-Slovakian Republic in Central Europe. He and his family were identified with the "Hidden Seed" of the Unitas Fratrum previous to its renewal in 1727, when it became known as the Moravian Church. His second son, Justine, was born in 1683, so assuming that the father was between 25 and 30 years old at the time, it is reasonable to suppose that 1. **Christoph Demuth** was born between the years 1653 and 1658, or about the middle of the Seventeenth Century, almost three centuries ago. 1. **Christoph Demuth** had four sons. Their names in order of their birth were, 2. **Tobias**, 3. Justine, 4. Christoph, 5. Gotthard.

GENERATION II.

In 1726 three of the four sons of (I) 1. **Christoph Demuth**, **Tobias**, the eldest, having died in 1715, fled across the border into Saxony, being in danger of their lives on account of Catholic persecution in Moravia. The records would indicate that with them came the wife of 4. Johann Christoph and his four young children, also the wife of 5. Gotthard. They settled at Herrnhut on the estate

*Karlsdorf will not be found on any modern map. By the courtesy of Katharine M. Hall, Reference Librarian, The University of Chicago, we are informed that it is shown in an old atlas, dated 1755, on the border between Moravia and Austrian Silesia, about 15 miles due east of Schoenberg, Moravia (now Sumperk, Czechoslovakia), or 28 miles west by north of Troppau, Prussia (now Opava, Czechoslovakia), approximately at N. Lat. 49 deg. 58 min., E. Long. 17 deg. 20 min.

of Count Zinzendorf, which lies close to the boundary line between Bohemia and Saxony, in the extreme southeastern corner of Saxony, near the gap between the Erz Gebirge and the Riesen Gebirge (mountains). In 1772 the first buildings of a refuge had been constructed here by an earlier party under the leadership of Christian David, a carpenter and revivalist, whom Zinzendorf had encountered at an earlier date and, being impressed by the story of the "Hidden Seed" and their tribulations, gave permission to him and his Moravian brethren of the Unitas Fratrum to establish this village. Herrnhut is pleasantly situated on the southern slope of the Hutberg. The name originates from a letter written in 1722 to Count Zinzendorf, by Heitz, the manager of his estate, in which he expresses the hope that a city would arise at the foot of the Hutberg, which would be not only *Unter des Herrn Hut* (under the Lord's watch-care), but also *Auf des Herrn Hut* (on the watch for the Lord). Today it is a thriving town of several thousand inhabitants and is noted for its manufacture of fine linens, japanned wares and leather. Its people have a reputation for cleanliness, lack of ostentation, and quiet deportment.

These Demuths who came to Herrnhut in 1726 were charter members of the renewed Moravian Church, or Unitas Fratrum, which was reorganized in 1727 under the direction of Count Zinzendorf. The widow of 2. **Tobias Demuth** with her children joined them a few years later. 2. **Tobias Demuth** probably was not more than two years older than his wife, Rosina Tonn, who was born in 1682. Therefore, assuming that he was born about 1680, he would have been only about 35 years old at the time of his death in 1715. Because of his early demise we suspect that he may have suffered martyrdom, inasmuch as his family were later subjected to persecution. About 1728, his widow, Rosina, and her eldest son (III) 7. Joseph Demuth, were thrown into prison in Moravia and held there for over a year, suffering severely on account of starvation, cold, vermin and general mistreatment, until finally their jailer became drunk and they managed to escape. (III) 7. Joseph and his two sisters, (III) 6. Verona and (III) 9. Anna Maria, came to Herrnhut in 1729. Possibly they were accompanied by their mother, Rosina, although she may have come later with her youngest son, (III) 10. **Gottlieb**, a lad of 15 years, who arrived in Herrnhut, June 1, 1730. It is not likely that she came to Herrnhut any later than this for she died in Herrnhut in 1732, at the rather early age of fifty, her death probably having been hastened by the hardships of imprisonment. In 1735 (II) 5. Gotthard Demuth and in 1736 (III) 10. **Gottlieb**, his nephew, left Herrnhut and took passage to Georgia, North America. Regina, the wife of Gotthard, followed her husband to Georgia on the same ship with Gottlieb in 1736. (III) 9. Anna Maria Demuth, a sister of Gottlieb evidently came to Pennsylvania at a later date for she died in Bethlehem, Pa., January 20, 1760. (II) 4. Johann Christoph and his wife, Anna Maria, apparently made the voyage to Pennsylvania between 1744 and 1754, for their last child died in Herrnhut, March 16, 1744 and (II) 4. Johann Christoph Demuth himself died in Nazareth, Pa., March 5, 1754.

Children of (I) 1. Christoph Demuth

2. **TOBIAS DEMUTH**, the eldest son of (I) 1. **Christoph Demuth**, resided in Schoenau, Moravia, place and date of birth unknown, d 1715, w Rosina Tonn, b 1682, d Sep. 27, 1732, Herrnhut. 2. **Tobias Demuth** had five children, two sons and three daughters, in order of their birth as follows: 6. Verona, 7. Joseph, 8. Rosina, 9. Anna Maria, 10. Gottlieb.

3. Justine Demuth, b 1683 in Moravia, came to Herrnhut 1726, d Herrnhut Nov. 25, 1732.

4. Johann Christoph (a boxmaker) b Nov. 9, 1689 in Karlsdorf, Moravia, came to Herrnhut 1726, d Mar. 5, 1754, Nazareth, Pa., w Anna Maria Schmidt, b Nov. 25, 1697 in Milkendorf, Ober Schlesien, m 1716, d Feb. 27, 1761, Nazareth, Pa. His name appears on a monument in Nazareth, Pa. along with 50 other names giving the date of his death as March 5, 1754. It was he who accompanied Christian David to Berlin and Rixdorf in 1726.

5. Gotthard Demuth (a watchmaker) b ? d Dec. 11, 1744 in Germantown, Pa., w Regina Leepold b Sep. 7, 1702 in Weisenstaedt, Bohemia, came Mar. 10, 1726 to Herrnhut, 2nd h David Tanneberger, m 1748 Bethlehem, Pa., d Feb. 20, 1774 Bethlehem, Pa.

GENERATION III.

Children of (II) 2. Tobias Demuth

6. Verona Demuth, b Feb. 4, 1706 in Karlsdorf, Moravia, came to Herrnhut in 1729; 1st h 1738 Valentine Loehans (St. Thomas), d 1742; 2nd h 1743 Johann Boehner (d 1785) she d Oct. 5, 1765 on St. John, W. I.

7. Joseph Demuth, b Mar. 19, 1707 in Karlsdorf, came 1729 to Herrnhut, d Nov. 27, 1783 Zeist; w Judith Schaul (or Wolf, a converted Jewess, who became Christian as a result of the deep impression made upon her in childhood by a picture of Jesus on the cross looking down at his mother, Mary) b Sep. 1, 1710 in Dessau, m Nov. 1738, d Jan. 30, 1793 in Zeist.

8. Rosina Demuth, b ? married name Hinz, d 1745 Herrnhag.

9. Anna Maria Demuth, b Nov. 17, 1712 in Karlsdorf, Moravia, came to Herrnhut 1729, m June 14, 1738 Andrew Anton Lawatch, d Jan. 20, 1760 Bethlehem, Pa.

10. **GOTTLIEB DEMUTH**, the youngest child and son of (II) 2. **Tobias Demuth**, b 1715 (the year of his father's death) in Karlsdorf, Moravia, came June 1, 1730 to Herrnhut, voyaged in 1736 to Georgia, journeyed with his uncle, Gotthard Demuth, in 1738 to Pennsylvania, d Oct. 6, 1776 in Schoeneck, Pa., w Eva Gutsler, b 1713, m 1739, d ?

In 1736, 10. **Gottlieb Demuth** voyaged to Savannah, Georgia accompanied by his Aunt Regina, the wife of his Uncle Gotthard, who had taken passage in 1735 with the first company of ten Moravian refugees who settled in Georgia. Count Zinzendorf had made arrangements with the English philanthropist, James Oglethorpe, to have the Moravian refugees settle in the Province of Georgia, which Oglethorpe had recently acquired by a Royal Charter from King George II. of England. The ship *Simmonds* on which

10. **Gottlieb Demuth** took passage carried 150 passengers, 25 of them being Moravians. Among the passengers were Gen. James Oglethorpe, the newly appointed governor of the province of Georgia; Bishop David Nitschmann, the highest official of the renewed Moravian Church and the first bishop of any denomination to ordain a clergyman in the United States; John Wesley, an ordained Anglican priest, who came as a missionary to the Savannah colony, but who later returned to England, where he was converted in a Moravian Mission and eventually became the founder of Methodism; Charles Wesley, secretary to Governor Oglethorpe, brother of John Wesley and also an ordained Anglican priest, but later to be converted by the Moravians and become a famous writer of Methodist hymns; also David Zeisberger and his wife Rosina, the parents of that David Zeisberger, who later achieved immortal fame as a missionary to the Indians at Schoenbrunn, Gnadenhutten, and Lichtenau in Ohio and who by his tremendous influence with the Indian tribes was able to thwart the efforts of the British to incite an Indian invasion from the Northwest Territory that would have been fatal to the cause of the American Revolutionists. During the voyage, which was a rather stormy one, John Wesley was deeply impressed by the fearless conduct of the Moravians as compared with the terror of the English passengers during a great storm at sea. An enormous wave struck the ship with a noise like the roar of a cannon. The wind tore the strong new sail in two. The people, especially the English women, screamed and wept. However, the Moravians, women and children as well as men, calmly continued their song service, apparently unafraid to die. Wesley cried out, "Now man can see who has a God and who has not." In the latter part of January, 1738, eight of the Moravian colonists left Savannah and journeyed to the German settlement at Germantown, Pennsylvania. In this party were Gotthard Demuth and his wife and their nephew, **Gottlieb Demuth** who later moved to a new settlement about 50 miles up the Lehigh River, where they helped in founding the town of Bethlehem, so called in honor of Count Zinzendorf's arrival there on Christmas eve.*

10. **Gottlieb Demuth**, married Eva Gutsler in 1739 and lived in Bethlehem, at Allemaengel and finally at Schoeneck, all in Northampton County, Pennsylvania. Evidently the family also lived in Germantown, (now a part of Philadelphia) and in Frederickstown, Washington County, Pa., since children were born in these places. He was a carpenter and no doubt participated in the construction of the original settlement at Bethlehem, Pa. in 1741. He was the father of seven children, five sons and two daughters, in order of their birth as follows: 25. Christoph, 26. Christian, 27. Anna Maria, 28. Josef, 29. Gottlieb, 30. Christoph, 31. Rosina.

Children of (II) 4. Johann Christoph

11. Regina Demuth, b Nov. 28, 1716, 1st h P. Diehl, 2nd h

*A more detailed account of these facts and happenings will be found in a book entitled, "Moravians in Georgia", 1735-1740; written by Adelaide Fries, Winston-Salem, North Carolina; published by Edwards and Broughton, Printers and Binders, Raleigh, N. C. in 1905.

Stahlmann, d Mar. 6, 1779 Frankebar.

12. Hans Joseph, b 1718, d Apr. 25, 1728 Herrnhut.
13. Ferdinand, b Jan. 8, 1721, d Aug. 30, 1768 Herrnhut.
14. Anna, b 1721, d Oct. 14, 1728 Herrnhut.
15. Anna, b Apr. 5, 1731, d Mar. 14, 1738 Herrnhut.
16. Johann Martin, b 1738, d Mar. 16, 1744 Herrnhut.

Children of (II) 5. Gotthard Demuth

17. Maria Magdalena, b May 8 (April 11 ?), 1731 Herrnhut, d Aug. 8, 1777 Herrnhut.
18. Johann, b March 26, 1734, d June 29, 1737 Herrnhut.
19. Christian, b December 15, 1740 in Germantown, Pa.; d September 10, 1781 in Hope, N. J.; w Magdalena Stotz, b in Wurttemberg 1744, came to America with parents in 1750; m in 1785; m 2nd h David Brucker in 1782.

GENERATION IV.

Children of (III) 7. Joseph Demuth

20. David, b Dec. 16, 1741 in Herrnhag, d Dec. 8, 1777 in Gnadenberg.
21. Joseph, b Mar. 5, 1744 in Herrnhag, d Jan. 8, 1776 in Gnadenberg.
22. Agnes, b Aug. 1749 in Zeist; m G. M. Loesche 1795; (Surname) d 1832 in Bethlehem, Pa.
23. Anna Maria b July 4, 1741 in Zeist; d Jan. 11, 1798 in Zeist.
24. Magdalena, b Apr. 18, 1757 in Zeist, d May 9, 1812, in Zeist.

Children of (III) 10. Gottlieb Demuth

25. Christoph, b Sep. 19, 1738 in Germantown, d ? (after 1817), w Elizabeth Hartaffel, b Oct 16, 1746, m in 1767, d ?
26. Christian, b Dec. 26, 1740 in Germantown, Pa., d ?
27. Anna Maria, b Sep. 5, 1746, d ?
28. Josef, b in Frederickstown, Pa. Dec. 1, 1748, d in 1827; m Maria Magdalena Schnall, b Aug. 10, 1748 in Bethlehem, m in 1787, d Nov. 19, 1815 in Nazareth, Pa. Served in the Revolutionary War, having been enrolled in the Second Battallion of the Northampton County, Pennsylvania Militia.

29. **GOTTLIEB DEMUTH**, (Junior), the fifth child of (III) 10. **Gottlieb Demuth** (Senior), b Nov. 18, 1750 in Allemaengel (Falkner's Schwamm), the English equivalent is General Destitution (Falkner's Swamp), Pennsylvania, d Jan. 25, 1825 in Gnadenhutten, Ohio; w Anna Maria Alleman, b Aug. 29, 1756 in Warwick, Pa., m Nov. 16, 1773 in Schoeneck, Pa., d ?

The following is an abstract from a four column article which appeared in "The Daily Times", a newspaper published in New Philadelphia, Ohio, the issue being of the date July 7, 1927:

"Our Revolutionary heroes, Gottlieb and Cristoph (Demuth) * * * * located in Plainfield Township, Northampton County (Penn.), where they lived in Revolutionary times, and owned land and cattle, according to the old tax records. They were evidently

farmers. **Gottlieb** (Junior) was a carpenter as well. * * * * * Christoph came to Ohio as early as 1805, and **Gottlieb** (Junior) later (about 1810). **Gottlieb** (Junior) and Cristoph Demuth were enrolled in the years 1780-81-82 in the Third Company of the Second Battallion of Northampton County, Pa., Militia. The company was commanded by Captain Jacob Heller, and included in its roll the names of John, John, Jr., Francis and Daniel Clewell; John Gross; Conrad, George, John and Jacob Roth; Jacob Warner and George Everett, names familiar to Tuscarawas County (Ohio) people.

Record of their Revolutionary service is preserved in the Pennsylvania Archives, Series 5, Vol. 8, Pages 123-5, 161, 172, 195". Their names also appear in the Official Roster of Soldiers of the American Revolution Buried in Ohio, page 110.

The following is another abstract from an article which appeared in "The Daily Times" under date of January 27, 1927:

" * * * * * a five foot granite monument (is) to be erected this week in the historic Gnadenhutten cemetery, in memory of the eight veterans of the War for Independence, and eleven War of 1812 veterans who are buried in Tuscarawas County. * * * * *

The monument, which is erected on a concrete base, is three feet eight inches square.

The monument plot is enclosed by concrete curb. In each corner of the curb is a block surmounted by Revolutionary War cannon balls donated by the government.

A bronze eagle surmounts the monument and double bronzed eagles adorn each side. * * * * *

Revolutionary War veterans whose names adorn one side of the monument are Peter Ginther, Conrad Bremer, **Gottlieb** and Christoph Demuth, buried at Gnadenhutten; Peter Ganer, buried at Ragersville; Henry Davis and Aquilla Carr, buried at Bethsheba, a half-mile below Lock Seventeen, and Christian Blickensderfer, interred at Sharon Cemetery."

The grave of (IV) 29. **Gottlieb Demuth** (Junior) in the Moravian Cemetery at Gnadenhutten, Ohio is plainly marked by the original stone slab, which shows the effects of weather and age, but is still so well preserved as to permit easy reading of the inscription which is as follows: "Gottlieb Demuth — Born Nov. 18, 1750—Lynn Tp. North Hampton, Penna. — Departed Jany. 25th, 1825 — Age 74 years, 2 months & 11 days". His grave is close to that of Christoph, his brother and comrade in the Revolutionary War. A few paces distant is the monument erected in 1927 to commemorate the veterans of the War of Independence and the War of 1812. About one hundred yards away rises the tall shaft of the older monument erected in 1872 to commemorate the martyrdom of ninety Christian Indians massacred by renegade whites in 1782.

To (IV) 29. **Gottlieb Demuth** (Junior) and his wife Anna Maria Alleman were born ten children, eight sons and two daugh-

ters, in order of their birth as follows; Joseph, Johannes, Christian, Anna Maria, Frederick, Renatus, Wilhelm Gottlieb, Abraham Jonathan, Gottfried Benjamin, and a daughter who died at an early age.

30. Christoph, b Aug. 22, 1755 in Allemaengel, Pa.; d Jan. 27, 1822, in Gnadenhutten, Ohio; 1st w Susanna Maria Klein, b Jan. 2, 1758 in Plainfield, Pa., m April 8, 1777, d July 15, 1817 in Gnadenhutten, Ohio; 2nd w Elizabeth Ginther, widow, married name Schwartz.

This Christoph Demuth served in the Revolutionary War in the same company with his brother, (IV) 29. **Gottlieb** (which see).

In 1800 or 1801 his first born son, John Frederick, made an exploratory tour in Tuscarawas County on horseback, accompanied by Lewis Knauss, Godfrey Haga and Michael Uhrich, and bringing a favorable report to his father, Christoph with his entire family thereupon came to Gnadenhutten, arriving on July 5, 1803 (church diary), finally locating on 35 acres in Clay township, east of the river, just opposite the 75 acre tract chosen by his son John in Warwick township.

31. Rosina, b Dec. 17, 1757, d ?

GENERATION V.

Children of (IV) 25. Christoph Demuth

32. Anna Maria, b Nov. 9, 1768 in Lancaster, Pa., m Johannes Eberman, b Nov. 9, 1749.

33. Johannes (a gunsmith) b Dec. 20, 1771 in Lancaster, d ? w Catharine Trisler, b Sep. 30, 1772, m Oct. 24, 1793, d ?

34. Frederick, b June 2, 1773, d Jan. 13, 1798 in Lancaster, Pa.

35. Sophia, b Nov. 22, 1777, d July 19, 1781.

36. Jacob, b Aug. 9, 1779, d ? 1st w Eliza Eberman, b Jan. 24, 1783, in Lancaster, Pa., 2nd w Catharine Medford, b Dec. 6, 1785, m Dec. 22, 1807, d ?

37. Josef (a gunsmith), b Oct. 18, 1781, d May 2, 1813 in Lancaster, Pa., w Elizabeth Danner, b ? d ? m May 26, 1805.

Children of (IV) 29. **Gottlieb Demuth** (Junior)

38. **JOSEPH DEMUTH**, the first-born and eldest son of (IV) 29 **Gottlieb Demuth** (Junior), b Mar. 21, 1775 in Nazareth, Pa.; in early manhood went to Lancaster County, Pa., where he married Mary Dole, who died in 1804 leaving two children, Joseph Allen and Eliza; in 1806 married Catharine Susanna Schumacher, b Nov. 1783, who bore him six children and died in 1840; in 1832 he came to Gnadenhutten, Ohio and died there Oct. 21, 1855. Both he and his wife are buried in the Moravian Cemetery at Gnadenhutten, Ohio. His grave is marked with a slab lying flat, not far from the monument to the veterans of the War of Independence and the War of 1812, and bearing the inscription, "Joseph Demuth—Died Oct. 21, 1855—Aged 80 yrs. 7 mos.

DEMUTH GENEALOGY

- 39. Johannes, b Nov. 1, 1777, d ?
- 40. Christian, b Feb. 14, 1780, d ?
- 41. Anna Maria, b Mar. 19, 1782, d ?
- 42. Frederick, b July 16, 1784, d ?
- 43. Renatus, b Aug. 7, 1786, d ?
- 44. Wilhelm Gottlieb, b Oct. 19, 1791, d ?
- 45. Abraham Jonathan, b Feb. 13, 1794, d ?
- 46. Gottfried Benjamin, b April 2, 1798, d ?

Children of (IV) 30. Christoph Demuth (by his 1st w, Susanna Maria Klein.)

- 47. John Frederick, b Sep. 11, 1779, m Elizabeth Roth.
 - 48. Susanna Catharine, b May 27, 1781, m John D. Fenner.
 - 49. Anna Rosina, b Oct. 19, 1783, m Joseph Schemel.
 - 50. Anna Maria, b Dec. 29, 1785, m Jacob Uhrich.
 - 51. Rachel Elizabeth, b Mar. 15, 1788, m Richard Ferguson.
 - 52. Sarah Catharine, b Sep. 8, 1790, m George Schemel.
 - 53. Margaretha, b Mar. 10, 1793, m John Flickinger.
 - 54. Abigail, b Oct. 31, 1795.
 - 55. Lydia, b March 22, 1798 m Benjamin Casey.
- Also a son who died in infancy.

GENERATION VI.

Children of (V) 33. Johannes Demuth

- 56. Christoph, b Feb. 13, 1800.
- 57. Frederick, b Feb. 23, 1803.
- 58. Elizabeth, b April 1, 1805.
- 59. Catharina, b Dec. 3, 1807.
- 60. Susanna, b Jan. 27, 1812.

Children of (V) 36. Jacob Demuth

- 61. C of 1st w, Emanuel Eberman Demuth, b Dec. 25, 1804.
- 62. C of 2nd w, Emilie Regina Leopoldi Demuth, b Oct. 2, 1808, d at Lititz, Pa., July 17, 1831.
- 63. Carl Augustus Rudolph, b Jan. 6, 1810.
- 64. Gottfried Alfred Obadja Eckard, b Aug. 6, 1811, d Nov. 10, 1811.
- 65. Caroline Susanna, b Sep. 22, 1812.
- 66. Louisa Elizabeth, b March 5, 1814.
- 67. Lorenz Israel, b Sep. 15, 1815.
- 68. Samuel Christoph, b Aug. 16, 1817.

Children of (V) 37. Josef Demuth

- 69. Wilhelm, b Sep. 16, 1805

Children of (V) 38. Joseph Demuth.

- 70. C of 1st w, Joseph Allen.
- 71. C of 1st w, Eliza, married name Spies (known as Polly Spies)
- 72. C of 2nd w, Benjamin
- 73. Joshua Hiram.
- 74. **Daniel Christopher.**
- 75. Anna (m Romig).
- 76. Rebecca (m Stocker).
- 77. Eliza (m Hoy).

74. **DANIEL CHRISTOPHER DEMUTH**, the fifth child of (V) 38. **Joseph Demuth** and the third child of his second wife, Catharine Susanna Schumacher; b Oct. 27, 1815; d Oct. 22, 1864 at Tuscarawas, Ohio; m in 1839 to Mary Magdalene Roth, b April 17, 1821 in Nazareth, Northampton County, Pa., baptized by Rev. Samuel Huebner on Good Friday, April 17, 1835, d Nov. 30, 1899 in Tuscarawas, Ohio. Her father, Christian Roth, and mother, Elizabeth (nee Musselman) came to Ohio in 1822 from Bushkill Township, Northampton County, Pa., with six children, George, Christian, Elizabeth, John, Phillip, and Mary Magdalene. After they settled in Tuscarawas County, Ohio, two daughters, Anna and Sarah, were born and later a baby, Lydia, who died in infancy. The father of the elder Christian Roth was Conrad Roth, a veteran of the War of Revolution, being in the same company with Gottlieb and Christoph Demuth under Capt. Heller. (see 29, Gottlieb Demuth, Jr.)

Daniel Christopher Demuth and his family were members of the Moravian Church at Sharon. Both he and his wife and many members of the family are buried in the cemetery at Sharon. He and his wife started housekeeping in a remodeled barn, but they prospered and later owned and operated two, large, well-improved farms in the vicinity of Tuscarawas, Ohio. They were the parents of twelve children, seven sons and five daughters, two sons dying in infancy. In order of their birth the names of the children are as follows: Cyrus Theophilus, Sarah Elizabeth, Mary Jane, Priscilla Lucinda, John Joseph, Alvin Allen, Christopher, Joseph F., Luther Benjamin, Anna Maria, Oliver James, Isabella Catharine.

GENERATION VII.

Children of (VI) 74. Daniel Christopher Demuth.

Cyrus Theophilus, b Dec. 10, 1839; d Aug. 7, 1889; 1st w Sarah Minich, 2nd w Rosanna Blatter, b 1845, d 1896. He was a Civil War Veteran, Co. F, 161st Ohio Infantry. In civil life he was a gardener. He was the first farmer in Tuscarawas County to make a regular business of market gardening.

Children by his 2nd w: Alice, Mary, John, Otto.

Sarah Elizabeth, b Aug. 25, 1841; d Jan. 14, 1930; m Martin L. Lehr, b 1837, d 1909. He was a Civil War Veteran, Co. F, 161st Ohio Infantry.

Children: Arthur, William, Annie.

DEMUTH GENEALOGY

Mary Jane, b Dec. 22, 1843; d 1882; m John Blatter. He was a Civil War Veteran, Co. K, 98th Ohio Infantry, rank of lieutenant.

Children: Victor, Lillian, John, Elizabeth, Frank, Robert.

Priscilla Lucinda, b Nov. 25, 1845; d Sep. 29, 1927; m Christian Helwig.

Children: Orville, Bertha, Clarence, Mary, Dora, Bessie.

John Joseph, b Sep. 12, 1848; d Sep. 26, 1876; buried in Rosita, Colorado; w Lillian Foltz.

Children: Samuel (His grandfather had the boy's name changed to Samuel Foltz).

Alvin Allen, b Nov. 21, 1850; d 1907; 1st w Nellie Webb, 2nd w (?). He was a portrait artist.

Children by his 1st w: Daniel, John, Arthur, Lillian.

Children by his 2nd w: two.

Christopher, b Mar. 12, 1853, d Apr. 7, 1853.

Joseph F., b Mar. 13, 1854, d Mar. 13, 1854.

Luther Benjamin, b May 3, 1855; m Sophia Nelsh, b 1857; fancy gardener and inventor.

Children: Belle, Roy.

Anna Maria, b Aug. 29, 1857; d Jan. 31, 1924; m James B. Gray, b Mar. 12, 1856, d Nov. 16, 1910.

Children: Mary, Frank, Guy, Dora, Harold, Helen, Donald.

Oliver James, b Apr. 1, 1860; 1st w Caroline Schmitz, b 1860, d 1912; 2nd w Belle Wills, b Mar. 1, 1862, m Nov. 3, 1916. County Commissioner (Tuscarawas) 1901-1905; State Senator (Ohio) 1919-1922; Mayor of New Philadelphia, Ohio 1923-1925; 18 years Treasurer of the Ohio State Grange; at present Superintendent of the State Memorial Park at Schoenbrunn, Ohio.

Children by his 1st w: Florence, William, Cora, George.

Isabella Catharine, b Apr. 1, 1860; m June 15, 1882 Dr. F. E. Battershell, Dentist, b June 18, 1856, d Dec. 14, 1913.

Children: Corydon Ford, Ethel Isabel, Mildred Francis, Emory Joyce, John Courtney, Laurita Demuth, Jacob Roosevelt, Imogene Catharine, Daniel Victor.

FOREWORD

The history of the Demuth family is closely connected with that of the renewed Moravian Church. The name is in the list of charter members of the mother church. There were three families of Demuths represented in the community at Herrnhut when the Unitas Fratrum was given a new lease of life through the instrumentality of Count Zinzendorf. There were Demuths among the pilgrims who came to Georgia and to Pennsylvania to blaze mission trails in the forests of pre-Revolutionary America. Demuths served in the Revolutionary War and the graves of two of them are near the two memorial monuments in the Moravian Cemetery at Gnadenhuetten, Ohio. Many Demuths and their descendants are still active members of the renewed Moravian Church, or Unitas Fratrum. It is fitting and proper that they and their posterity should know the full story of the Bohemian Brethren and become familiar with the ancient origins of the Moravian Church. The following sonnet entitled, "The Young Patriot", by Frances Hall, is to the point:

"A valiant race shines gloriously in you;
Their old, untaken, stalwart banners fly
In those imperious flashings of your eye.
Their courage flushes in the radiant hue
Your proud cheek knows; their warriors march anew
When your dark head is tilted bravely high;
Their ancient, strong, invincible war cry
In your young stanchness still is ringing true.

Strong-shouldered chieftans out of ages dead
Are towering back of you with sword in hand;
With their high purpose are you garlanded;
As they in war, so you in peace do stand
For the unchanging faiths in which they bled—
For God, for right, for home, for native land."



THE STORY OF THE BOHEMIAN BRETHREN OR THE ANCIENT ORIGINS OF THE MORAVIAN CHURCH

NOT ORIGINALLY PACIFICISTS. Since the remarkable history of the Moravian Church and the story of the Bohemian Brethren and their heroic struggles in the early days has been rather inadequately disseminated and sometimes wholly ignored by writers

and educators in general, it seems a duty to one acquainted with the facts to present a few of the high lights of that history for the benefit of those who will appreciate its indisputable glory. The conscientious scruples of Moravians regarding participation in war are well known and they have often been accused of cowardice and lack of patriotism on that account, as during the period of the late World War. However, their stand in this respect is not due to any inherent lack of military qualities or martial tradition, as will presently be proven beyond question, but rather should be attributed to a wisdom acquired centuries ago, when their bitter experiences convinced them of the futility of war in settling disputes, its disastrousness to all parties concerned, and its essential criminality. As a matter of fact some of the most astounding military victories in all history and some of the finest examples of heroism in battle on record took place in the Hussite Wars, out of the throes of which the Jednota Bradska, Unitas Fratrum, Unity of the Brethren, had its birth. The Taborites, from whom the Moravians are directly descended, proclaimed and fought for ideas identical with those of the Puritans two hundred years before the rise of Puritanism in England. The Reformation of Huss preceded the Reformation of Luther by one hundred years. Five times the Pope of Rome proclaimed a Crusade and marshalled the imperial forces of the Holy Roman Empire in overwhelming numbers for the crushing of the Hussite reformers, but each invasion was turned back by the tremendous heroism of the small but efficient army of Bohemian and Moravian patriots. Yet, though they successfully withstood the appalling onslaughts of the combined forces of Catholic Christendom for fifteen years, they were not able to master their own internal difficulties, with the result that the Calixtines, or moderate party, withdrew from the Taborites, whom they regarded as a bit too radical, and went over to the Catholic side. Small wonder then that in the final encounter at Lipany the Taborites were at last completely crushed.

PIONEERS OF DEMOCRACY, EDUCATION, AND PEACE.
In view of the fact that they were considered so extremely radical, it is interesting to note what the Taborites stood for. Above all they believed that absolute equality should be introduced; that the church, birth, property, education should no longer create social classes; that there should be no separation of the priesthood and the laity, that the form of government should be *republican*, since in the *people* resides the sovereign power; that women should have equal rights with men. These ideas do not seem so very radical to us today, because we are accustomed to them and are living under a government which has embodied these principles in its constitution. But in that day they were denounced as rank socialism and those who held such views were mercilessly persecuted and exterminated as heretics. So, you see, the Taborites, or forerunners of the Moravians, were the very first to announce and attempt to introduce the principles and practice of liberty and *democracy* in the

Old World. They all but perished in the attempt, it is true, but their ideas did not perish. Hundreds of years later in the New World they came to light again in the Revolution in America, which, to be sure, was initiated by the Puritans in New England, but which would have been doomed to failure had it not been for the timely and valuable aid rendered by the Moravian missionaries, David Zeisberger and John Heckewelder, in staving off an Indian insurrection in the Northwest Territory by exercising their powerful influence for *peace*. From the grim old warrior, John Zizka, inventor of moving forts and one of the greatest military geniuses of all time, to David Zeisberger, builder of the first church and schoolhouse west of the Alleghenies and one of Christianity's greatest missionaries, is a long step indeed. However, both were bulwarks of a nation in a time of momentous crisis and the vast difference between their methods merely indicates the progress made by an unusually intelligent people in turning from the ferocious measures of war to that much more effective instrument of peace, *education*. Not inappropriately or by chance does the full story of the Moravian Church hark back to the founding of a university, the University of Prague. Nor is it a mere coincidence that its greatest bishop was the well-known "Father of Education," John Amos Comenius, generally regarded as the original author of our whole modern system of schools from kindergarten to university. Scrupulously practicing the fundamentals of conduct laid down by the Great Teacher and Prince of Peace, the *Unitas Fratrum* has played a remarkably influential, though generally unrecognized, role in the world's history and let us hope that it will continue to do so, whether or not it is given the credit due it for its significant contributions to the progress of education and the promotion of peace.

THE ORIGINAL BOHEMIANS. Our story rightly begins with the earliest Bohemians. The name Bohemia is derived from the word *Boio-hemum*, meaning home of the Boii. The Boii were a tribe of Gauls or Celts (*Celtae*, Galli, Galatai) of the same derivation as the ancient Scotch, Irish, Welsh, Manxmen, French, Belgians, and Swiss. The Galatians of Asia Minor to whom the Apostle Paul wrote were of the same stock. Five hundred years before Christ the Boii were living in various parts of Central Europe. Some of them occupied a district between the Po River and the Apennine Mountains in Italy and even at that early date were the inveterate enemies of Rome. Under Brennus, their king, they led the Gauls who sacked and burned Rome in 390 B. C. About 225 B. C. the Roman Senate in order to fulfill an ancient prophecy found in the Sibylline books and satisfy Fate, caused two Gauls to be buried alive in one of the public squares of the capital. In this manner they thought to dispose of the old superstition that a portion of Roman territory must needs be occupied by Gauls. Thus we see that Huss was not the first Bohemian to suffer martyrdom at the behest of Rome for

religious reasons. When Hannibal crossed the Alps and began his famous campaign against Rome in 218, the Boii became his allies and assisted him greatly. In the following centuries, however, the Romans gradually forced them out of Italy back across the Alps into adjoining regions. In the time of Caesar 58 B. C. we find them located in Central France near what is now the town of Decize. In Caesar's "De Bello Gallico," Lib. I. Cap. XXIX. as many as 32,000 are enumerated with the migrating Helvetii who submitted to Caesar. There was a large migration of the Boii to the district north of the Danube River near the Elbe River where they established the kingdom of Boiohemum, which was later overthrown by the Marcomanni (some say the Dacians) and about the 5th century came under the rule of the Czecho-Slavs. Reminiscent of their early history, therefore, the Bohemians had every cause to detest Rome, their ancient enemy.

MORAVIA AND BOHEMIA CHRISTIANIZED. About the end of the 8th century Charlemagne, founder of the Holy Roman Empire, forced the Moravian King Samoslav to receive baptism. However, it was not until the 9th century that Cyril, the apostle of the Slavs, and Method, his brother, were invited by Ratislov, prince of Moravia, to preach the gospel to his people, thus bringing about their real conversion. Cyril and Method were missionaries sent out by the Greek Catholic Church at Constantinople. While in Moravia, with the assistance of some of their pupils, they completed a translation of the Holy Scriptures, which is in use at the present day among Slavic peoples. The latter part of the 9th century Swatopluk, King of Moravia, subjugated Bohemia and it too became Christianized. As time passed and the power and influence of the Eastern Empire waned, the Roman Church gradually usurped the spiritual authority in these districts. Yet from the standpoint of historical origin the Bohemian and Moravian churches owed their allegiance to the Greek Church rather than to the Roman Church. Probably this is one of the reasons why at a later date intelligent people in these Czecho-Slovakian countries were inclined to resent the presumption of Rome in exercising authority in their religious affairs.

THE UNIVERSITY OF PRAGUE FOUNDED. In 1348 the progressive Emperor, Charles IV, founded and endowed the University of Prague. It was the first great German institution of liberal learning and became the intellectual and cultural center of Europe. In the early part of the 15th century, during the period of John Huss, it numbered about 10,000 students and Prague was the most beautiful and populous city in Europe. Considerably before the time of Huss and therefore previous to the era of Chaucer, the "Father of English Poetry", there existed in Bohemian literature twenty-one poetical works and more than fifty prose works, which are still extant. No other modern language can translate the ancient classics so readily and yet so completely and forcibly as the Bohemian.

THE MARTYRDOM OF HUSS. In 1402 John Huss, who had been educated at the University of Prague, became its Rector Magnificus. As a teacher of philosophy he propounded the revolutionary doctrines of Wycliffe, brought over from Oxford University in England by Jerome, and as University Preacher he attacked the abuses and corruption of the Roman Catholic Church. He was finally burned at the stake in 1415, as was also Jerome at a later date. The place of John Huss in the Reformation Period is represented in a miniature picture found in an old Moravian hymn-book preserved in the library at Prague, which represents Wycliffe seizing the torch, Huss lighting it, and Luther holding it on high.

THE HUSSITE WARS

ZIZKA AROUSED. John Ziska, of Trocznov, belonging to the lower nobility in the court of King Wenceslas of Bohemia, became thoroughly aroused on account of the persecution of his people at the hands of the Catholic party, which had treacherously put Huss, his personal friend, to death. The German Emperor, Sigismund,* had solemnly promised a safe conduct to John Huss if he would go to the Council at Constance for trial, but failed to keep his word and was now oppressing the followers of Huss in Bohemia. It is said that Zizka's favorite sister had been seduced by a monk, which would seemingly account for Zizka's bitterness against the Catholic Church and his implacable hatred of its corrupt clergy. Zizka was a veteran of the foreign wars. He had won distinction by aiding King Ladislas of Poland in his war against the tyrannical Teutonic Knights. By desperate charges at the head of his Bohemian and Moravian auxiliaries he had turned the tide of battle at Tannenberg in 1410 in which the Grand Master and 40,000 of his knights were left dead on the field. The Teutonic Knights were considered the finest military organization in the world at that time and to overthrow them was a master feat at arms. He also fought with the Austrians against the terrible Turks. In 1415 he fought on the side of the English under Henry V in the famous battle of Agincourt, where the French nobility were so decisively defeated. Having lost the use of one of his eyes in battle, he was now well along in years, half-blind, bald-headed and ready to retire. Nevertheless such spirit remained in him that he vigorously took the part of his people against their oppressors, King Wenceslas of Bohemia, Emperor Sigismund of Germany, and Pope Martin V. of Rome.

KING WENCESLAS MEETS HIS MATCH. King Wenceslas was a cruel, dissipated old rascal, who felt complimented when he was called a second Nero. He kept an executioner ever ready at his right hand and the royal kennels were filled with vicious man-killing dogs ready to be unleashed against anyone who dared

*Although he became Emperor of Germany by coronation as King of the Romans at Aix-la-Chapelle in 1414, it was not until 1433 that he was formally crowned Emperor of the Romans by Pope Eugenius II.

oppose him. He ordered the Bohemians to bring their arms to him and surrender. The intrepid Zizka, however, took a band of his warriors to the King's palace and said to the King, "Behold us with our arms! Where are your enemies?" The municipal council of Prague at the instigation of King Wenceslas caused some Hussites to be imprisoned. Zizka headed a great procession which marched to the City Hall and demanded their release. The municipal magistrates, who were Catholic partisans, threw rocks, one of which struck the Hussite priest, John of Zelivo, bearing a chalice. The enraged Hussites swarmed up the steps of the City Hall, seized the burgomaster, the judge and the councillors and threw them out the windows so that they fell upon the spears of the soldiery beneath. When King Wenceslas heard of it he fell over in a fit of rage and died. This "defenestration" (from the windows) incident, one might say, was an earlier edition of the Boston Tea Party. Perhaps the Boston patriots would have treated the King's councillors as they did the tea-chests if the sea had not separated them from George III.

EMPEROR SIGISMUND SUMMONED. The widowed queen, Sophia, and the wealthy nobles in league with the papal party now sought to curb the Hussites and called to their aid the German Emperor, Sigismund, a younger brother of the dead king. Sigismund was, if anything, more of a scoundrel than his brother. His character is revealed by the fact that somewhat later he refused the request of the Hussites that the houses of ill-repute which they had destroyed in Prague be not rebuilt. Previous to Sigismund his brother Wenceslas had been Emperor, but Sigismund had deposed and imprisoned him in the most ungrateful fashion, considering that some time before Wenceslas had rescued him from imprisonment and restored him to the throne of Hungary. He was well educated, of prepossessing manner, and very vain of his appearance, but thoroughly profligate, a coward in battle, a cruel persecutor of the defenseless, and a notorious royal schemer without principles. He now coveted the empty throne of Bohemia, but the Hussites stood in the way of his ambition. Under the leadership of Zizka on November 4, 1419 they stormed the royal castles guarding the city of Prague, captured Vysehrad castle and burned the Mala Strana (derived from the Latin *mala*, bad and *strana*, removed,) or disreputable, segregated district, at the foot of Hradcany castle. Thus at the very outset the Hussite movement exhibited its purist character.

MASSACRES AT THE MINES OF KUTNA HORA. The Catholic party, abetted by Emperor Sigismund, now vented their spleen upon the followers of Huss in the country districts. According to Lawrence of Brezova, a contemporary writer, they "pursued the clerics and laymen who were zealous for the chalice, through various parts of the kingdom, and delivered them over to the miners (of Kutna Hora, Ger. Kuttenberg,) and sold some men to them; these miners, who were Germans, and cruel persecutors of the Bohemians, and particularly of those who loved the teaching of Christ, with much blasphemy tortured them, and inhumanly threw them, particularly at time of night, into the deepest pits and shafts

—some still alive, and others after they had decapitated them; and they did this principally at the shaft near the church of St. Martin, beyond the Kourim gate, calling this shaft Tabor; and so great was the vast cruelty of the miners against the faithful Christians who were zealous for God's law, that during a brief time more than 1,600 men who were in favour of sacred Communion with the chalice were miserably murdered by them and thrown into the shaft, when the executioners had become weary of murdering."

THE FIRST CRUSADE CALLED BY THE POPE. Such acts as these were authorized by the Pope, Martin V, who issued a bull on March 1, 1419 summoning all the nations of Europe for a Crusade against the heretics of Bohemia, commanding them to take no prisoners and to kill all women, old men, girls and children. With ferocious zeal Sigismund proceeded to follow the Pope's order. For example, John Krasa, a greatly respected merchant of Prague, who came to the fair at Breslau, where Sigismund was then residing, was arrested, dragged through the streets by horses, skinned alive, and his body burnt.

THE CALL TO ARMS. The Hussites were not to be intimidated, however, and issued a pamphlet which was a sort of Declaration of Independence. "The church," it said, "has treated us like a step-mother. She has raised against us our worst enemies, the Germans. What cause have they, save their eternal hatred for our race? They wish to dominate in Bohemia, as in Meissen, in Prussia and on the Rhine. Who would not resist their hatred? The Cross of Christ, the symbol of all kindness and beauty, has become a sign of massacre and death. Beloved fellow-citizens, you who are devoted to the crown of Bohemia, we pray you to unite with us; remember your ancestors, the ancient Czechs, who passionately loved their country. To arms, to protect our country against injustice and oppression. By the aid of God we will sustain our cause."

THE CRUSADERS ASSEMBLE. The German Emperor, Sigismund began gathering a great army to invade Bohemia. When the Crusaders were finally assembled from over thirty kingdoms, practically every country of Europe was represented in the immense host of about 150,000 fighting men. Besides the army recruited from the Catholic party in Bohemia and Moravia there were contingents from England, France, Spain, Holland, Switzerland, Sicily, Poland, Silesia, Hungary, Austria, Bulgaria, Servia, Dalmatia, Croatia, Slavonia, and Carinthia; there were men from Brabant, Westphalia, Swabia, Franconia, Bavaria, the Voigtland, Thuringia, Meissen, Lusatia, and Saxony; there were Cumanians and Jazyges, Wallachians and Szeklers, Russiaks from Galicia, and Germans from the Rhinelands; in short about all of Catholic Christendom contributed troops, who were accompanied for the most part by the ruling princes of the respective districts as well as by many archbishops and high dignitaries of the Roman Catholic Church. Among the names recorded by the chronicler are Albert, Duke of Saxony;

Frederick and William, margraves of Meissen; Albert, Archduke of Austria; Louis, patriarch of Aquileia; and Brunorius della Scala of Verona. In all more than forty persons of princely rank, as well as many nobles, counts, and knights of the empire, were with the crusading Catholic army.

ZIZKA WINS THE FIRST CONTEST. While these extensive measures for the extermination of the Hussites were in process, Zizka was busily engaged in organizing his people for resistance. He left Prague and went to the rescue of Plzen (Ger. Pilsen,) saving its people from a terrible fate at the hands of its besiegers, whom he dispersed. Finding the town unsatisfactory for fortification as an headquarters, he started for Mt. Tabor with a band of 400 warriors, 9 horsemen, 12 war wagons, several priests and many women and children. He was assailed at Sudomer March 25, 1420 by a vastly superior force of over 2,000 armored and mounted knights. He formed his war wagons into a fort on top of a steep hill, so that the knights would have to dismount for the attack. He then ordered the women to spread their long veils on the ground before the attackers, so that the spurs of the knights became entangled and they were easily slaughtered. Thus in the first pitched battle of the war Zizka won an astounding victory and his name acquired great prestige.

MT. TABOR THOROUGHLY FORTIFIED. On arriving at Mt. Tabor he at once proceeded to fortify it strongly with two walls and a ditch crossed by only one drawbridge. The streets were laid out very narrow and winding to make defense easier in case the enemy gained access to the town. Thither flocked the persecuted Hussites from all parts of the country. They were mostly poor peasants, who had no experience in warfare, but Zizka took them in hand and soon made remarkably efficient warriors of them. Four captains of the people were chosen, but Zizka seems to have been the chief "hetman." Tabor is the Bohemian word meaning, an encampment. It is also the name of a famous mountain in Palestine near Nazareth, where, according to tradition, the ascension of Christ took place. It is interesting to note that there is a Mount Tabor in the Cottian Alps, where the Waldenses originally took refuge. There were Waldenses among Zizka's followers and their influence, as well as the fact that it is a Bible name, may account for the choice of the name Tabor for the new stronghold. The followers of Zizka soon came to be called Taborites after the name of their headquarters.

PRAGUE SENDS FOR ZIZKA. On April 5, 1420 Zizka led a force to Ozic about two miles from Tabor and defeated Nicholas Divucek, who had been persecuting the Hussites. A few days later he attacked the castle of Sedlec, owned by Lord Ulrick of Usti, another cruel tormentor of the Hussites, and totally destroyed this

persecutor and his followers. In the meantime at Prague, Cenek of Wartenberg turned traitor and opened the gates of Vysehrad and Hradcany castles to the troops of the empire. The citizens of Prague, distracted by this treachery and the close approach of Sigismund's mighty host, and hearing of Zizka's successes, sent an urgent message to him for aid. On the very day when he received the call Zizka set out for Prague with 9,000 warriors. They were attacked when crossing the Sazava River near Poric by a large Catholic army under Peter Konopist of Sternburg and the Italian Pipa of Ozora, but put these enemies to rout and reached Prague May 20th. Zizka immediately set to work strengthening the defenses. The women helped the men dig trenches and build blockhouses in which crude artillery was placed. Zizka was the first military leader in history to use artillery in defense works. He was the originator of the modern art of fortification. While Zizka's soldiers labored, the army of the empire encamped nearby taunted them with cries of "Ha, ha! Huss! Huss! Heretic! Heretic!" Occasionally they made a raid and took prisoners, whom they burned in sight of the Hussites.

BOHEMIA'S BUNKER HILL. The Emperor hesitated to attack the city, because he feared that the many beautiful cathedrals and public buildings, including his palaces and the homes of the nobles, would be destroyed in the process of exterminating the Hussite population. Finally on July 14, 1420 his army advanced to the attack at three points simultaneously. Vitkov Hill was the key to the defenses and against this position the third division of 7,000 to 8,000 choice mounted troops from Meissen was hurled. The position was desperately defended by a mere handful of Taborites. Outnumbered ten to one on every front the Hussite cause seemed hopeless. One blockhouse held by twenty-six men, two women and a girl was finally taken, but one of the women though unarmed refused to desert her post. "A true Christian must never retire before the Antichrist," she exclaimed, and died bravely facing the foe. At this juncture Zizka arrived on the scene and, seeing the peril, attacked the troops of Meissen on the flank. In his valuable book entitled, "The Hussite Wars," Count Lutzow says, "A desperate hand-to-hand fight ensued, and Zizka, who, as was his custom, fought in the front rank, was for a time in great danger, till the flails and fighting-clubs of his Taborites drove back the Germans. Meanwhile a new troop of Taborites arrived, led by priests carrying the Sacrament, as was customary, particularly in moments of great peril; many citizens of Prague, summoned by the ringing of the church bells in the numerous churches of the city, hurried to the aid of the defenders of the Vitkov. The defeat of the Germans was soon complete, and many of them, rushing down the slopes of the Vitkov—then much steeper than at present—perished in the Vltava. As soon as victory appeared certain the Taborites and Praguers knelt down and intoned the *Te Deum Laudamus*, while the whole city was filled with unspeakable joy." Since that memorable day

the hill has been called Zizkov (Zizka's Hill) in honor of the great hero. Such is the story of Bohemia's Bunker Hill and we must take our hats off to the Bohemians, and particularly the Taborites, because our Puritan forefathers retired from Bunker Hill, whereas the Hussites held their position.

SIGISMUND'S COWARDLY CONDUCT. The Emperor, Sigismund, had carefully kept out of the fighting and, according to a Catholic writer, smiled at the defeat of the faithful Christians (Catholic) who had succumbed to the heretics. Consequently his defeated army, despising his conduct, began to desert him. Though a great host still remained about Prague, they had lost the taste for fighting. Plague broke out among them and great fires of mysterious origin destroyed their tents. This seems to have been the work of the Taborite women or boys, who stole through the enemies' lines at night and set fire to the tents. In a short time the Crusade was dispersed and Sigismund retired from the neighborhood.

THE SIEGE OF VYSEHRAD CASTLE. The royal castles of Vysehrad and Hradcany, however, still remained in the hands of Sigismund's troops. The Praguers laid siege to them and finally Sigismund came with another army of 15,000 well armed men to relieve Vysehrad, which was in dire straits. He had recruited this new army from the Catholic element in Moravia. Zizka had gone to Tabor where Ulrich of Rosenberg was threatening the Hussite stronghold. In his absence Lord Krusina of Lichtenberg became the hero of the crisis. The Hussite forces were giving way before the charge of the Catholic knights from Moravia, when Lord Krusina, observing them crowded around the church of St. Pancrace, cried in a loud voice, "O good brethren, turn back and be today brave soldiers in Christ's battle; for it is not our war, but God's that we are waging; for you see that the Lord God today delivers all our enemies and His own into our hands." Even while he was speaking some one exclaimed, "The enemies fly! they fly! On hearing this the Hussites returned to the attack, drove the enemy forces out of the entrenchments, forced them to flee and slaughtered a great number of them as they pursued them through the marshes, vineyards and fields. The Emperor, Sigismund, as on the previous occasion, kept aloof from the battle and stood on a hill from which he retired in tears when he saw the pitiable destruction of his men. Lord Henry of Plumlov, the leader of the Moravian nobles, before the attack was ordered, had advised the Emperor not to storm the trenches. Sigismund accused him of cowardice and disloyalty, to which Lord Henry replied, "Behold, we are ready to go where thou sendest us, and we shall be there, O King, where thou shalt not be." Lord Henry was mortally wounded and made prisoner. As he lay dying in the churchyard of St. Pancrace he asked to receive Communion in *two* kinds, indicating that he was converted to the Hussite view. As an immediate result of the battle Vysehrad castle

capitulated. In many subsequent battles the Hussites threw their enemies into flight by shouting the famous words, "The enemies fly! They fly! as a war cry." Simultaneous with this great victory Zizka in southern Bohemia on October 12, 1420 defeated the forces of Ulrich of Rosenberg and other Roman Catholic nobles.

ZIZKA AND HIS FIGHTING GEAR. We must pause a moment to tell you something about the appearance of Zizka and describe his unique method of waging war. First, however, we wish to make clear that aside from his military reputation, Zizka was a man of absolutely pure life and high ideals, deeply and sincerely religious, but not expecting more of others than he exacted of himself, of strict integrity and, indeed, such a character as one would expect in a friend of Huss. What we know of him comes to us mostly through Catholic sources and Utraquist writers who were opposed to the Taborites and their great leader and therefore not disposed to be complimentary to him. At any rate, according to such accounts as we have, he was an elderly, bald-headed, one-eyed ogre, with a big, hawk-like nose and a great shaggy beard. When fully equipped and arrayed for battle he was the very personification of Mars, the God of War. A huge helmet surmounted his dreadful visage, while armor and a shield protected his powerfully built body. Rather than the great broad-sword and fearful battle-axe, which were the standard weapons of that day, he wielded a terrible flail, which consisted of a stout staff or club with a heavy spiked ball swinging from the end of it by a piece of log chain or other flexible connection. A drawing by W. Camphausen pictures him riding to battle standing aloft in a great war wagon with keen scythe blades projecting on each side and a formidable spear head fixed at the end of the wagon tongue. The war wagon is drawn by powerful steeds, on one of which rides the charioteer lashing them into a mad gallop. In the rear of the war wagon directly behind Zizka rides a Hussite priest, or preacher, holding aloft a chalice, or communion cup, and exhorting the warriors to fight to their utmost for God's law. Beside the war wagon gallops the standard bearer, swinging a broad-sword and carrying a large banner on which is embroidered a communion cup crossed with a sword, beneath which is the legend "Mec a Kalich." This inscription means, "Sword and Chalice," and refers to the contention of the Hussites that the congregation should have the right to partake of the wine as well as the bread in the communion service. Among orthodox Catholics, as you no doubt know, the priest alone may partake of the wine from the cup, only the bread, or host, being distributed to the congregation.

ZIZKA'S PEASANT ARMY. Zizka's army, though invariably outnumbered by the forces of the enemy, was exceedingly efficient and feared no odds. It was made up largely of peasants who, under Zizka's expert tutelage, became the most dreaded soldiers of Europe.

It operated under stricter discipline than any modern army, Zizka having drawn up a set of regulations in twelve articles, which would be a model for any army to follow. Article XI is so revealing that I quote it entire: "Also will we not suffer among us infidels, disobedient men, liars, thieves, gamblers, robbers, plunderers, drunkards, revilers, lewd men, adulterers, prostitutes, adulteresses, or any other sinners, male or female; all these will we banish and drive away, or execute them with the help of the Holy Trinity and in accordance with God's law." Zizka armed as many of his soldiers as he could with the clumsy guns that were just then coming into use, small fire-arms being a new thing in Europe at this early period. He knew from experience that armored knights, even though they be mounted on horses, could not withstand well-directed gun-fire. The rest of his army were armed with the terrible flails, which we have already described, with broad-axes, scythe blades, pitch forks, spiked maces and clubs, pikes and spears with long stout hooks for pulling knights off their horses, bows and arrows and powerful catapults for hurling rocks; even the boys who accompanied their parents on the marches were taught to hurl stones from a sling, and soon became very skillful in the use of these arms. The Hussite army had a considerable amount of artillery, considering the times, and amongst them four large pieces of ordnance. The names of three of these, the "Prazska," "Jaromerska," and "Rychlice" (the rapid,) have been preserved. Artillery fire, because of the clumsy and unwieldy make of the guns, was very slack. The "Prazska" and "Jaromerska" could be fired seven times a day and even the "Rychlice," famed for its rapidity, only thirty times. When conducting a siege large stink-pots and baskets containing ordure were thrown by means of the catapults into the enemy fortress in the hope of causing contagious diseases.

ZIZKA INVENTS MOVING FORTS. Zizka made clever use of an invention of his known as *waggenburgen*, or wagon-forts, the precursor of the modern armored tank. He chained a number of baggage-wagons together and arranged them so that they could be boarded up and covered with iron to form a high barricade behind which his soldiers were comparatively safe from the charges of the mounted, mail-clad, knights of the enemy. From behind these barricades his troops could shoot their guns, fire their cannons, discharge their catapults, their bows and arrows, their slings and other missiles with devastating effect and without exposing themselves. These wagon-forts were usually assembled at the top of a slope so that they could be rolled forward into the enemy ranks and throw their troops into a panic, which was done very effectively on at least one occasion. Usually his forces opened their attack with a discharge of guns and missiles, then sallied forth to complete the slaughter with flails, clubs and other hand weapons. If the odds proved too great, they retired again to the safety of the *waggenburgen*. These and many other clever artifices contrived by Zizka

show that he was not only a great leader and warrior, but also a military engineer of the first order, and account for his phenomenal success in combating armies that always greatly outnumbered his.

ZIZKA'S CONDUCT IN WAR. During the early part of 1421 Zizka and his army engaged in a series of victorious encounters too numerous to mention in which a long list (some authorities say 550) of cities, castles and fortified monasteries surrendered to Zizka, including the infamous city of mines, Kutna Hora. Although he showed no compassion for monks, priests and hated persecutors who fell into his hands, Zizka's conduct toward conquered enemies was on the whole quite merciful considering the times. Women and children were generally spared. The German chronicler, Windecke, writes that "wherever the Bohemians arrived the citizens and peasants fled into the woods, leaving their wives and children behind them;" evidently they knew that the Bohemians did not war against women and children. There were times, of course, as at the second capture of Kutna Hora, when he was unable to restrain his followers from retaliation for the horrible cruelties practiced by the adherents of the pope. His position was similar to that of Oliver Cromwell several hundred years later. Cromwell had his Drogheda where he put 2,000 to the sword and similarly Chomoutov is a blot on Zizka's career. This town having inflicted heavy losses on Zizka's forces during a stubborn siege, the entire population were put to death. Even here it would appear that Zizka intended to spare the women and children as usual. He turned them over to the Taborite women, who, under pretence of saving their lives, took them outside the city and concealed them in a farm building where they were burned alive.

THE OTHER SIDE OF THE PICTURE. On the other hand at Ostas Hill, where the inhabitants of Police and vicinity had taken refuge, the Catholic Germans murdered all they found, including the unarmed men and the women, and cut off the noses, arms and legs of about 40 boys. Brezova says, "the crusaders burnt down all villages, castles, forts, and acting more cruelly than heathen, they either murdered or burnt alive all those whom they met, young or old, men or women. On many occasions Zizka showed great magnanimity. In spite of their previous terrible treatment of the Hussites, he spared the Catholic citizens of Kutna Hora on the occasion of its first capture and merely compelled them to march in a procession, begging forgiveness for beheading and hurling thousands of Hussites into deep mine-shafts. On one occasion he severely reprimanded his troops for unnecessary cruelty; on another occasion, according to the Jesuit writer Balbinus, he spared the lives of twelve nuns, on being entreated to reverse his order to drown them in the Elbe, and conducted them from their Abbey of Sezenic to another convent of their own order at Kralove Hradec. The Catholic party, being the stronger and far more numerous and having

given ample provocation, as well as setting a cruel example themselves, could hardly expect the weaker party to show a leniency which they themselves never exhibited toward the Hussites.

THE TRUE CHARACTER OF ZIZKA. His letters reveal the true character of Zizka clearly. By rare good fortune a few of them survived the almost complete destruction of Hussite mementos and have come down to us. Lack of space forbids giving them in their entirety, but we will quote a few extracts, which will show that Zizka was far from being the brutal, cruel and blasphemous ruffian depicted by writers descended from those whom he so thoroughly whipped.

“To the brave captains and citizens of the town of Domazlice, my dear brethren:

May God grant you to return to your fervour, as at first, that you may first do brave deeds. Dear brethren in God, I beg you, for the sake of the Lord God, to remain in the fear of God, as His most beloved sons, and not to complain if he chastises you. Remembering the Founder of our faith, our Lord Jesus Christ, you will defend yourselves bravely against the wrongs these Germans endeavor to inflict on you. You will thus follow the example of the ancient Bohemians, who valiantly using their lances, defended both God's cause and their own. And we, dear brethren, seeking the law of God and the good of the commonwealth, will strive that every one of our men who is able to wield a club or even to hurl a stone should march to your aid. * * * Remember your first campaign, when you fought bravely, humble men against the great, few against many, unclothed (i. e. unarmored) against men in armor. For the arm of God has not been shortened. Therefore trust in God and be ready. May the Lord God grant you strength.”

John Zizka of the Chalice,

In the hope of God leader of the men of Tabor.

In another letter the evidence is plain that he was not a socialist, or even a revolutionist, but a law-abiding patriot ready to support a monarch of the right sort, though it is not to be denied that some of his followers were more radical in their views. Writing to the citizens of Prague concerning Prince Korybutovic of Lithuania, who made a sincere but abortive attempt to rule Bohemia, Zizka says: “With God's help! Amen. Be it known to you, my Lord and brethren, that we * * * have accepted his Highness the Prince as helper and supreme administrator of the land. We will gladly obey his Highness, and with God's help aid him by word and deed in all rightful things; and we beg you all from this day forth to discard all quarrels, dissensions, and bitterness * * * And should a man have a dispute with another, be it on matters of religion or on others, then he is without riot or disturbances to appear before the burgomasters, the town-councillors, or judges in an orderly

fashion and state his case. The elders of the communities, as well as the burgomasters, town-councillors and judges you must hold in honour, and you must love one another. Then God and His holy grace will be with us and grant us His blessing for all good purposes."

ZIZKA TOTALLY BLINDED. Internal dissension broke out among the Hussites which led to some perplexing and critical situations. There was a natural line of cleavage between the people from the country districts, or the peasant class, and the people of the walled towns and cities where dwelt the burgesses, a class of soldier citizens who were merchants, traders, craftsmen, gardeners and the like. The nobility for the most part were Catholic adherents and lived in strong castles on their estates in the country regions. Then there were bitter rivalries between various lesser leaders as, for instance, that between John of Zelivo and John Sadlo of Kostelec, which resulted in the assassination of each of them in turn. Certain radical agitators taking advantage of the general turmoil acquired followings and caused considerable trouble. Among these were the Adamites or Picards, who probably sprung from the Turlupins, a fanatical sect of France. They advocated a return to the state of society that existed in the days of Adam, even to the extent of going nude. Zizka would have nothing to do with these fanatics, who really were not connected with the Taborites, as some Catholic writers have endeavored to maintain. He was inexorable in his treatment of such enemies of God's law and expelled them from his ranks. They continued to create disturbance and, having penned them up in the castle of Raby, he besieged the place and put them to death. During the siege an arrow shot at random put out his remaining eye so that he now became totally blind. However, he did not allow this personal calamity to interfere with his activity and continued to command the Hussite army more efficiently than ever.

SIGISMUND'S SECOND CRUSADE. In 1422 the Pope and the Emperor planned a second Crusade against Bohemia. Through the eloquence and energy of Cardinal Branda an army of 200,000 was collected and placed under the leadership of four of the electoral princes of Germany, including Frederick, the Warlike, of Saxony and Duke Frederick, Elector of Brandenburg (one of the early Hohenzollerns and an ancestor of ex-Kaiser Wilhelm of Germany.) At the same time another equally formidable army accompanied by the Emperor in person and by his son-in-law, Duke Albert of Austria, was to invade Bohemia, from the other side under the leadership of the noted Italian condottiere, Pipa of Ozora. Thus, it was assumed, Zizka, the hard old nut, would be neatly crushed between the jaws of a giant nut-cracker. The gallant old hero rose to the occasion. Not at all abashed by this tremendous demonstration of the power of the Holy Roman Empire he led his small army of peasant veterans against the enormous array of the electors and met them at Zatec,

(Ger. Saaz,) which had repulsed six charges of the besieging Crusaders on September 19th. One glimpse of the apparition of the stone-blind Zizka approaching at the head of his army of war demons was enough. The great army of the crusading electors broke and fled in terror without even giving battle. Immediately Zizka wheeled about and marched to meet the second host commanded by the ruthless Pipa of Ozora, who had been trying to intimidate the Hussites by wholesale massacres. Zizka encountered him at Kutna Hora. Here his situation became as desperate as that of Washington at Valley Forge. Surrounded by overpowering forces in the dead of winter, without provisions or proper clothing, his troops fought their way by an attack at midnight to Kolin, where they rested while Sigismund and his army celebrated Christmas in Kutna Hora. Reinforced by peasants armed only with clubs, Zizka marched to Nebovid January 6, 1422. Here in a shed they found the body of a young girl who had succumbed to outrages inflicted by Sigismund's Huns. In the battle which followed the Emperor's army under Pipa was put to flight and hotly pursued. Pipa rallied his troops and made a stand at Nemecky Brod (Ger. Deutschbrod) on January 8th, but so complete was Zizka's victory that the Emperor himself barely escaped being captured. He lost 12,000 of his men, more than 2,000 of his troops being drowned in an attempt to escape across the frozen Sazava (Ger. Iglau) River.

ZIZKA KNIGHTED. Immediately after this signal achievement Zizka was dubbed a knight on January 11, 1422 by one of the Utraquist nobles in his army. His acceptance of this honor would indicate that he was by no means a "leveler" as his detractors have insinuated. Although Zizka could easily and justifiably have claimed a magnificent reward for his brilliant services, he was not of a grasping nature as were most of the nobility of that age — of course we do not have nobles in this highly civilized age; our grasping is done more scientifically. A little later he captured a small castle on the Elbe River north of Prague at the foot of the Erz Gebirge (mountains) near Litomeric (Ger. Leitmeritz) and retained possession of it, this being the only reward for his great services that he ever received or claimed. According to the custom of the Hussites he gave the name of "The Chalice" to his modest residence and henceforth adopted the signature, "John Zizka, of the Chalice, Commander in the Hope of God of the Taborites."

MEANING OF CALIXTINE OR UTRAQUIST. The Hussites flushed with victory now began once more to quarrel among themselves. The Taborites, as already pointed out, were a revolutionary party somewhat like our Puritans in the American struggle. On the other hand the Calixtines, or Utraquists, were a conservative party, like the Tories in American history. *Calix* is the Latin word meaning cup, similarly *utraque* means both. One of the demands of the Hussites was the right to partake of *both* the bread and the *cup*. Hence they were called Utraquists, because they wanted *both*

elements of the communion, or Calixtines, because they insisted on having the *cup*. However, more important was the fact that they asked for the right to preach the gospel in the Czech language; for the right of civil authorities to punish priests who had committed public sins; and for the right to suppress the holding of large domains under the rule of the church to the detriment of the state.

THE RADICAL IDEAS OF THE TABORITES. The Taborites, as said before, desired to go much farther. In the first place they demanded political freedom, although differing greatly among themselves as to the kind and degree of freedom desirable. There were some who merely desired to be free of the domination of the Pope and the German Emperor, though still adhering to the monarchical form of government and hoping to secure a satisfactory king. Such an one was Zizka. There were others, more radical, who fanatically insisted upon sweeping reforms of a democratic nature, amounting practically to revolution, as in the case of the iconoclastic "leveler" John of Zelivo. Finally there were those extreme radicals who advocated changes so drastic as to be nothing short of anarchy, or at best communism. Of this order was the Moravian priest, Martin Houska, surnamed Loquis. Fearing that the Hussite cause would dissolve in anarchy, Zizka suggested making an example of Loquis and later at Roudnice the Utraquist Hussites tortured and burned him to death in a barrel with one of his followers. Does not this incident call to mind the Puritans who, fresh from being persecuted in old England, saw nothing incongruous in burning alleged witches to death in New England? Such are the paradoxes that bigotry in religion begets. The Taborites also rejected confession as a sacrament, and admitted only a general public confession of sins; they entirely refused to admit the existence of purgatory and demanded extreme simplicity in the religious services; the churches were to have no altars; only a plain table was to be used for Communion; they objected to the use of vestments and of costly vessels at religious services; most important of all they founded their doctrines entirely on the Bible and rejected all later dogmas as human invention. Zizka, ever impelled by his undying hatred of Sigismund and the Roman Catholic clergy, sided with the liberty seeking Taborites in preference to his fellow nobles, who were naturally opposed to the Taborites because of the danger of losing their large estates in a popular uprising. In this respect Zizka reminds one of our own great Washington, who, though an aristocrat with large holdings of land, took sides with the common people against the king and nobility of England.

ZIZKA BRINGS THE CALIXTINES TO TERMS AND INVADES HUNGARY. For several years Zizka led the Taborites in a series of notable encounters with the Calixtines, namely at Horice,

Kralove Hradec or Strachov Farm, Skalice and Malesov. He invariably defeated them and finally brought them to terms by marching on Prague itself. Incidentally he made an invasion of Hungary and compelled Emperor Sigismund, who was also King of Hungary, to flee in haste from his capital at Buda. The invasion had two purposes; first, to forestall another attack by Sigismund; second, to secure much needed supplies and provisions for impoverished Bohemia, which by the papal bull had been completely cut off from all commerce with other nations. The Hungarians fled before him and devastated the country so that this last purpose was meagerly fulfilled and Zizka, finding himself about to be surrounded, decided to retreat. This he accomplished in a most masterly manner, fighting a constant rear-guard action against superior forces across rivers and mountains for a distance of over an hundred miles. It is interesting to note that Zizka was on the winning side in practically every battle in which he participated during his lifetime. Of the numerous battles and campaigns in which he was commander of the Taborite forces all were victories except this Hungarian campaign, which was virtually a draw.

ZIZKA'S DEATH. Even an attempt to secure Zizka's assassination by the payment of a large sum of money having failed, Sigismund came to the conclusion that he could not get the best of the wise old warrior. According to the "*Historia Bohemica*" of Aeneas Sylvius, afterwards Pope Pius II, Sigismund seeing that Zizka was everywhere successful, and that he was the one man on whom the fate of Bohemia depended, secretly attempted a reconciliation with him. He promised to appoint him Governor of Bohemia and commander of the troops in that country, and to grant him a large sum of money. The writings of Sylvius are always to be taken with a grain of salt, but, granting that the story is true, it is certain that Zizka spurned the offer. The best proof is that about this time he began a campaign to free the rest of Moravia. The castle of Pribyslav was the first point of attack. While besieging the place he was stricken with a violent attack of the plague and died the 11th of October 1424. He was buried in a church at Czaslav nearby with his terrible war club hanging above the tomb. There is a tradition to the effect that before he died he commanded that his skin be flayed off his dead body and used as a cover for a war drum, or tabor, to be carried in battle as a terror to his enemies and a constant reminder of his presence with his troops. The story comes down through Aeneas Sylvius, his contemporary, so you may believe it or not.

ANOTHER BLIND LEADER. With the death of Zizka the Taborites broke up into two parties. One party retained the name of Taborites and consisted of the more radical groups which had grown up around such "levelers" as Zelivo and Koranda. The other party, constituted of the more conservative element who had followed the lead of such men as Bishop Nicholas of Pelhrimov,

called themselves the Orphans to indicate their feeling that no one was worthy to fill Zizka's shoes. Though disagreeing among themselves the two parties presented a solid front to their common foes, the Orphans led by Kunes of Belovic and the Taborites by Hvezda of Vicemilic. In 1425 the latter was killed by an arrow-shot at the siege of Vozic and was followed by Bohuslav of Schwamberg, who died of a wound received at Retz during the successful invasion of Austria. At this juncture a blind priest known as Prokop (Lat. Procopius) the Bald (on account of his tonsure,) became heptmane (headman) of the Taborites. He was originally of the same group of priests as Zelivo and had been a great friend of Zizka. Several years later in 1428 another priest, also having the name of Prokop, became the leader of the Orphans. These two converted priests, Prokop the Great, of the Taborites, and Prokop the Little, of the Orphans, managed to work together more or less harmoniously. When grave danger threatened the country they were joined by the Utraquist nobility or High Church party, in which were to be found masters of the University of Prague such as Jacobellus of Stribo, originator of Utraquism, John of Pribram, Christian of Prachatice and other intimate friends of Huss, who considered themselves the real founders of the Hussite movement and assumed a high-brow attitude toward the Taborites. Later, however, when Prince Korybutic of Lithuania, who had been accepted as regent during the lifetime of Zizka, was imprisoned, deposed and finally deported by the ultra-democratic, Puritanical, Taborites, the antagonism between them and the monarchist, High Church, Utraquists, who resented this unjust and ungrateful treatment of a sincere helper, acquired a venom that was eventually to wreck the Hussite movement at the very moment when Success stood ready to crown it.

THE THIRD CRUSADE REPULSED. Two years after Zizka's death the Pope stirred up a third Crusade against the Hussites. 70,000 Germans, assembled by the Duchess Catherine, wife of Duke Frederick, the Warlike, of Saxony, invaded Bohemia by way of the Elbe valley under the command of Boso of Vitzthum. The Hussites uniting under Prokop were able to oppose them with an army of only about 25,000 men, which, wisely following Zizka's tactics, Prokop stationed on Behani hill near Usti (Ger. Aussig) on the Elbe. The Germans were so sure of victory that they would not listen to a proposal that the victorious side should spare the lives of prisoners, giving as their reason the orders of the Pope to take no prisoners. It being the Sunday of June 16, 1426, the pious Bohemians were hopeful that the battle would be deferred till Monday, but the Germans, notwithstanding, charged up the hill to exterminate the Hussites. The tables were completely turned, however, when the Bohemians, after a heavy discharge of artillery, rushed upon them through the smoke, shouting their war cry, "The Germans fly! They fly!" Thrown into a panic the Germans fled and a tremendous

slaughter followed in which 50,000 Germans were either killed or taken prisoners, while only a handful of Hussites were slain. The German nobles, true to their knightly vows, bravely stood their ground and many representatives of the greatest families perished. Prokop's reputation as a leader was established.

THE FOURTH CRUSADE A BOOMERANG. As a defensive measure Prokop now determined to take the offensive himself and invaded Austria and Silesia. The Germans thoroughly alarmed prepared a fourth Crusade with the aid of the Pope. A force of 200,000 was thrown into the field under such leaders as the Archbishop of Treves; the Elector Frederick of Brandenburg (Hohenzollern); the Duke of Saxony, Frederick the Warlike; and the able warrior, Cardinal Henry Beaufort, Bishop of Winchester, who had now been appointed papal legate, and who was to proceed to the site of war accompanied by 1000 English archers, then famed in all parts of the continent. Quarrels broke out among these leaders and this great army met the same fate as its predecessors, being overthrown, routed and dispersed by the victorious Taborites at Stribo (Ger. Meiss) and Tachov (Ger. Tachau) August 3 and 4, 1427. On this occasion the Hussites pursued their enemies through the mountain passes into Germany and, according to contemporary chroniclers slaughtered 100,000 of them. Some took refuge in the strongly fortified town of Tachov, which the Hussites besieged and captured on August 14th. The garrisons of the town and castle were led off as prisoners, and the women and children — according to the usual custom of the Hussites—remained unharmed.

Prokop now invaded Hungary, Bavaria, Saxony, and Brandenburg and laid them waste; 100 towns were destroyed, 1500 villages burned, tens of thousands of inhabitants slain, and such great quantities of plunder taken that it could not all be transported back and much had to be left behind and burned. "Such was the terror of the Christians (i. e. Catholics)", says a chronicler, "that long before the enemy (i. e. Hussites) appeared they abandoned fortified villages and forts. Thanks to the universal confusion, the accomplices of the devil reduced the faithful to such misery that they burned their homes before taking flight." Had he wished Prokop could have marched to the Baltic Sea. Sherman's famous "March to the Sea" is a modern parallel of this expedition and both were dictated by the same military necessity of destroying the enemy's source of supplies. The result of this invasion was that Elector Frederick of Brandenburg (ex-Kaiser Wilhelm's ancestor) and several other princes had to pay tribute to the Hussites. The Holy Roman Empire was thoroughly humiliated, the people weary of war, yet the Pope refused even to call a council for the discussion of a basis for peace. Unconditional surrender of the heretics was the Pope's intransigent policy and this, of course, was unthinkable. In vain Rome appealed to religion for aid to Catholic Germany.

THE FIFTH CRUSADE — A FINAL EFFORT. At length the papacy managed to inspire one last desperate effort to abolish the menace of heresy created by the triumph of the Hussites. Cardinal Julian Cesarini, one of the most popular and courageous priests of

the church, preached a fifth Crusade at Nuremburg. He gathered an army of 40,000 cavalry and 90,000 infantry, which crossed the mountains into Bohemia in 1431, under the command of Elector Frederick of Brandenburg. Duke Albert of Austria was to assist by invading Bohemia from the south. The papacy and the German princes had been planning this invasion for two years, but Prokop had only a matter of weeks in which to collect a force to resist it. The Utraquist nobles, already showing signs of their coming defection, turned a cold shoulder on him, but the Moravian nobles readily rallied to his support, also the citizens of Prague and other Bohemian towns, and even the deported Prince Korybutovic came to aid him with a large Polish contingent. Altogether his army numbered 55,000, the largest the Hussites had ever mustered. With the odds more than two to one against him Prokop joined battle with the crusading army on the 14th of August, 1431, at Domazlice (Ger. Thauss) and won another of his marvelous victories. The imperial army was literally cut to pieces, 8,000 wagons filled with provisions and munitions and 150 cannon were left on the field. When the armies were a mile apart, the Germans, hearing the Bohemian war-song, "All ye warriors of God", threw down their arms and fled in confusion to the frontier. "The flight of the Germans could not have been more rapid", says the chronicler, "if they had at their back two hundred thousand enemies". The cardinal barely escaped; he lost his mantle, his crucifix and the pontifical bull. "We have sinned against the Saviour", he said, "He has put His curse upon us and the Christian (Catholic) people are punished with anathema."

COMPROMISING WITH THE CALIXTINES ROME WINS BY CRAFT. Cardinal Julian Cesarini, convinced by his recent experience that the Hussite heresy could not be suppressed by the forcible means of a Crusade, now directed his energies toward a diplomatic solution of the problem. Before his death in the spring of 1431 Pope Martin V. had been coerced into calling an Ecumenical Council by an anonymous manifesto posted on the gates of the papal palace in Rome, the authors of which, it is generally believed, were the Elector Frederick of Brandenburg and his son-in-law. This was before the fifth Crusade, which was launched at the very time when ecclesiastics from the various countries of Europe were beginning to arrive at Basel to participate in the Council. In spite of the fact that the fifth Crusade had ended so disastrously at Domazlice the new pope, Eugenius II, like his predecessor, was more anxious to exterminate the Hussites than to enter into peace negotiations with them and issued two bulls ordering the Council to dissolve. Cardinal Cesarini, the president of the Council, who seems to have been a man of sincere purposes and noble character, ignored both orders and finally succeeded by strenuous efforts in bringing a large delegation of prominent Hussites to the Council of Basel. This delegation included Prokop the Great, Bishop Nicholas Pelhrimov, John Payne (Magister Englis), John Rokycana, and a number of nobles and other notable Bohemians. After 50 days of discussion without reaching an agreement the delegation returned to Prague, bringing back with them several envoys of the Council

to continue negotiations in Prague. Eventually a compromise was effected, known as the compact of Prague, whereby the four chief demands of the Utraquists (Calixtines), embodied in the famous "Articles of Prague", were in effect granted. Doubtless the Papal See secretly contemplated invalidating the Compact at some later and more propitious time, inasmuch as this was actually done by Pope Pius II. (Aeneas Sylvius) in 1462. At any rate it was a clever stroke of diplomacy as things turned out, for it caused a complete split of the Hussite forces. None of their distinctive demands having been granted, the Taborites and Orphans were far from being satisfied and felt that the Utraquists had betrayed the Hussite cause. Uncultured but shrewd, they saw clearly enough that the compact was hardly more than a "scrap of paper" to be torn up when the time was ripe, for the houses of Hohenzollern and Hapsburg even at this early date were none too scrupulous in matters of state. They were not sheep willing to be led to the slaughter and, recognizing the wolf in sheep's clothing, governed themselves accordingly. The Utraquists, however, went back into the Catholic fold, flattered on being designated by the Council "first sons of the Catholic Church."

THE HEROIC DEATH OF THE TWO PROKOPS. The character of the Taborite army changed considerably in the closing years of the war. Attracted by its fame and the prospect of booty many foreign mercenaries filled its war depleted ranks and discipline became very lax. Their foraging expeditions and depredations turned the hitherto friendly peasantry against them. Prokop himself was on one occasion assaulted and imprisoned. He retired from the army, but was soon called back. He undertook an unsuccessful siege of Plzen, which he was forced to abandon because of hostile developments at Prague. In the final engagement at Lipany (near Bohmisch Brod) on the 30th of May 1434 he was confronted by the combined forces of the league of Calixtine and Catholic lords numbering 25,000 men, under the command of Borek of Miletinek, an experienced general who had fought under Zizka. The Taborites were induced to leave their wagon-forts by a feint attack and pretended retreat and were then taken in the flank by the principal forces of the League. Finding their retreat cut off, they were thrown into a panic and their gallant leaders found it impossible to rally them; so Prokop the Great and Prokop the Little, giving up hope, threw themselves into the midst of the enemy and died like heroes. Their followers were mercilessly slaughtered; of the 18,000 Taborites and Orphans engaged in battle 13,000 were left dead on the field. The fate of Bohemia as a free Protestant state was sealed. Thus Bohemia and Moravia, after so heroic an effort and having religious freedom and political independence in their grasp, allowed it to pass out of their reach because of internal disagreement. Europe was not yet prepared to entertain so novel a thing as a republican state in her midst and, even if the aspirations of the Taborites had been realized, it is doubtful whether a government based on their democratic ideals could have existed for long in so unfriendly an atmosphere. The English revolutionists had the advantage of living on an isolated island; the Swiss could take refuge in their mountain

fastnesses; the Dutch could open their dikes in a desperate emergency; but the Bohemians, exposed on all sides to their enemies and with no natural defenses, could only stand shoulder to shoulder and pour out their life blood for liberty. As long as they did this they were invincible and it was only by using their own* against them that they were finally conquered. However sadly they failed in achieving the goal set for themselves, the Hussites, nevertheless, were harbingers of that great storm which was soon to burst and drench all Europe in blood, bringing emancipation to some, suffering and death to many and ushering in a new era in the world's history.

A PERIOD OF CALIXTINE ASCENDENCY. The battle of Lipany was a turning point in the history of Bohemia. It put Bohemia and Moravia into the hands of the Utraquists (Calixtines) and enabled them to carry out their plans unhindered. The man who was foremost in shaping events and who became more and more prominent until he exercised a commanding influence was John Rokycana, who in 1435 was unanimously elected Archbishop of the Utraquist Church, which was recognized as the National Church of Bohemia. In the meantime, Sigismund at last had been formally acknowledged King of Bohemia and shortly afterward died, leaving the throne to his son, Albert. After a brief rule of two years, Albert died leaving a posthumous son, Ladislav. Frederick of Styria was chosen by the electors to succeed Albert as Emperor, but he was a weak, indolent character and merely the tool of his secretary, Aeneas Sylvius, who later became Pope Pius II. In Bohemia there was a period of interregnum during which a league was formed with Baron Ptacek at its head. It was he who called the ecclesiastical diet at Czaslav where Rokycana was elected, but shortly after he died and was followed by George Podiebrad. Prince Ladislav was being held in half captivity at the Emperor's court, but the powerful influence of George Podiebrad accomplished his release and placed him on the throne of Bohemia. In 1457, however, the young ruler died and George Podiebrad was elected to succeed him as regent of all Bohemia. He was a very able ruler and, being a warm friend of Archbishop Rokycana, sought to bring about the consecration of Rokycana, but Rome would not be reconciled. Two popes, Pius II. (Sylvius Aeneas) and Paul II., excommunicated him and incited crusades against Bohemia. On the first occasion, a German Catholic army burst into Bohemia, but was annihilated at Riesenbourg in September, 1466. On the second occasion, when King Mathias of Hungary invaded Moravia, Podiebrad *summoned back from abroad the banished Taborite warriors* and won the upper hand over his enemies. At this juncture there was some thought of uniting with the Greek Church, but the fall of Constantinople in 1453 prevented such a plan. It will be recalled that Bohemia was originally converted to Christianity by missionaries from the Greek Church, so that this would have been a natural step. Rokycana, giving up all hope of conciliating Rome now began to preach with great power and eloquence against the corruption of the Roman Catholic Church.

*Wallenstein, the great Catholic general of the Thirty Years War, was an orphan of Hussite parentage, reared by Catholic relatives.

THE UNITAS FRATRUM

ITS ORIGIN. It was at this time that a movement arose among certain of Rokycana's followers which resulted in the formation of the remarkable religious body which called itself Unitas Fratrum. The leading spirit in this movement was Rokycana's nephew, commonly called Gregory the Patriarch. The teaching and influence which shaped it was that of Peter of Chelcic. To him in particular is due the stand of the Brethren against participation in war and their objection to taking of oaths. As early as 1420, when the Hussite wars were just beginning, he engaged in a disputation with Jacobellus of Mies on the unfitness of appealing to arms in matters of religion. To imitate the example of Christ—so he taught—is the most exalted rule of life; to love God above all and one's neighbor as oneself, the supreme law. Such love implies hearty obedience to the divine commandments, willingness to suffer injustice, and an unwavering determination never to repay evil with evil. He was opposed to capital punishment. A remnant of the Taborites had been left after the virtual destruction of their army at the battle of Lipany and these, dissatisfied with the conduct of the Utraquists (Calixtines), had emigrated from Bohemia to the borders of Moravia and Silesia, where they settled in 1453. Here they dwelt in separate communities and were distinguished by the name Brothers of the Rule of Christ. Their Catholic enemies often confounded them with the Waldenses and Picards, who had similar beliefs. They were subjected to constant persecution and on account of hiding in caves and solitary places they came to be called "grubenheimer", "jaminici", or "cave-dwellers". In spite of oppression such was their constancy of faith and purity of morals that they became profoundly respected and their numbers increased greatly. Gregory and his Utraquist companions, wishing to dwell together in the Christian unity of which they formed an ideal in their minds, found a retreat at the secluded village of Kunwald on the estate of George Podiebrad. They were later joined by a number of the exiled Taborites. Their name, Brethren of the Law of Christ, the Latinized form of which is *Fratres Legis Christi*, gave rise to the idea that they were a new order of Monks, so they changed it simply into "Brethren." When the organization of their church had been completed in 1457, they assumed the additional title of "Jednota Bratska", or *Unitas Fratrum*, that is, Unity of the Brethren, which has remained the official and significant title of the church to the present day. It was often abbreviated into The Unity. Another name by which the church called itself was "The Bohemian Brethren". It related to all the Brethren, whether they belonged to Bohemia, Moravia, Prussia or Poland. To call them Bohemian-Moravian Brethren or Moravian Brethren is historically incorrect. The name Moravian arose at a considerably later date in the time of the renewed Brethren's church, because the men by whom it was renewed came from Moravia.

THE AUTHORITY OF THE BIBLE SUBSTITUTED FOR PAPAL AUTHORITY. At the synod of Lhota in 1467 they broke

entirely away from the papacy and had Michael Bradacius consecrated a bishop by Stephan, a Waldensian bishop. The Waldenses claimed that they could show a regular apostolic succession of bishops from the earliest period of Christianity quite independent of the apostolic succession from St. Peter claimed by the Roman Catholic Church. At the time of the Council of Whitby in 664 A. D. the Celtic Church was a powerful rival of the Roman Church in Christianizing the early European peoples and looked to St. John rather than St. Peter as the apostle of pre-eminence. Now the Waldenses are of Celtic origin and live in the valleys of tributaries of the Po River, on the Italian side of the Cottian Alps, close to Mt. Tabor, adjoining the very district where once dwelt the Boii,* the ancient progenitors of the Bohemians. The name Waldenses or Valdenses may be derived from the Latin word *valles* meaning valley. Scholarly research, however, indicates that the Waldenses had their origin from Peter Waldo, a wealthy merchant of Lyons, France, who gave all his goods to the poor in an attempt to live in strict accordance with the teaching of Christ. He had the four gospels translated and maintained that laymen had the right to read them to the people. He attacked most violently the whole body of the Church and the clergy because of their corruption and so aroused the wrath of Rome that he was condemned by a general council in 1179 and forced to take refuge in the nearby valleys of the Cottian Alps. Here we have a challenging of the authority of the Roman Catholic Church and a denunciation of its abuses and corruption more than two hundred years before the martyrdom of Huss. It is easy to see, therefore, why the Hussites found so much in common with the Waldenses, since as ancient neighbors of the same race they had made common cause against Rome in the times before Christ, and why they naturally turned to the apostolic succession claimed by the Waldenses, when it no longer seemed possible to maintain connection with the Roman Catholic Church.** Because of terrible persecution the Waldenses were scattered all over Europe and many of them settled in Bohemia, where they joined the Hussites, Taborites and Bohemian Brethren without the necessity of renouncing their own church, which had such similar views. Scholar that he was, Huss himself no doubt was familiar with their teaching and was likely influenced by it just as he was by the similar teaching of Wycliffe. At the synod of Reichenau in 1495 the Unitas Fratrum rejected the authority of the church and took the Bible as their only standard of faith and practice. Their

*In any country that has been several times conquered, the remnants of the older, subdued races constitute the submerged class or peasantry. The peasantry of Bohemia no doubt included vestiges of the ancient Boii, as well as the Marcomanni (or Dacians) who conquered them and were in turn conquered by the Czechs. The vitality of the Hussite movement was in a large measure due to the participation of the peasantry, particularly the Taborites. Among them there no doubt existed lineal descendants of the old-time Celts or Boii.

**Bishop Stephan, who consecrated Michael Bradacius, had been properly consecrated a bishop in the Roman Catholic Church. However, it is not impossible that he also traced his succession through independent channels back to the apostle of the ancient Celtic Church, St. John. Sad to relate this friendly act of the Waldensian Bishop brought down upon his people a terrible persecution in which he and others of his sect were burnt at the stake and their following in Austria scattered.

chief emphasis was laid not on doctrine but on conduct, another mark of the influence of Peter of Chelcic, which was second only to that of Huss.

THE PROGRESS OF THE REFORMATION BEGUN BY LUTHER. In the meantime all Europe was in the midst of the tremendous upheaval of the Reformation brought to a head by Luther. England, as a result of the defiance of the Pope by Henry VIII., became thoroughly Protestant under Queen Elizabeth. France was rapidly becoming Protestant, but the awful massacre of St. Bartholomew's Day crushed the Huguenot movement and, at the cost of destroying the most thrifty and progressive element in her population, gave Catholicism the ascendancy. In the German Empire Charles V. made a determined effort to stamp out the Lutheran heresy, but the Smalcaldic League kept him at bay until the growing power of Protestantism compelled the Peace of Augsburg and caused him to resign in despair, leaving the German Empire to his brother, Ferdinand, and the Spanish throne to his son, Phillip. The latter as Phillip II. of Spain instituted the Inquisition in the Netherlands and sent the monstrous Duke Alva to afflict that country with merciless warfare and cruel persecution until, aided by William of Orange, they threw off the yoke of oppression and became a free Protestant state. Beginning with the heroic sacrifice of Arnold von Winkleried, Switzerland, the home of the two great Protestants, Zwingli and Calvin, emerged from her struggles with Austria victorious and forever free. With the discovery of America a heaven-sent haven for the oppressed of Europe was provided. However, there was to be one more dark period before the dawn of a new era, the period of the Thirty Years War.

BOHEMIA SUFFERS PERSECUTIONS. Under the various changes in administration previous to and during the period of the Reformation, Protestantism in Bohemia was by turns tolerated and persecuted. Both the Roman Catholic and the National Church persecuted the Brethren with fire and sword. Indeed it was not until 1609 that the Unity of the Brethren obtained a legally secure status by being recognized in the constitution of their country. The first general persecution broke out in 1461; the second in 1468; the third in 1508. The Brethren "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments." They held their public services and their synods at night, in dense solitude, around fires, under the starry canopy of heaven. They were tortured on the rack and burned at the stake. But the blood of martyrs was the seed of the church.

SOME TYPICAL INSTANCES OF PERSECUTION. One shrinks from reviewing the horrors which were visited upon the persecuted members of the ancient Unitas Fratrum, yet how can posterity be expected to revere their hallowed memory without knowledge of what they suffered. It was during the fourth persecution, which broke out in 1547, that sixteen heads of families at Leitomischl were arrested by Schoneich, the town-captain, because their young people sang some old hymns of the Brethren at the funeral of a member of the Unity. They were taken to the White

Tower in Prague and thrust into a vault which formed the receptacle for the closet drains of the tower. In this unspeakably foul place they languished for several months. Six of them, broken down by sickness, promised to recant and were released. Doctor Erhard, a favorite of King Ferdinand, overcome by pity, finally secured the release of the remaining ones, who would not abjure their faith.

Among other victims of Schoneich, the fiendish agent of King Ferdinand, were Bishop Augusta and his faithful messenger, Bilek. Schoneich pretended that he was conscience-smitten and in great distress for his soul. He besought the eminent bishop to leave the security of his hiding-place and meet him at a secluded spot in the forest for an interview, promising him immunity from arrest. At the appointed time, Bilek, preceding the bishop to the lonely rendezvous, was seized by the ruffians lying in wait for Augusta. Discovering that he was not the bishop, they hustled him into the forest and resumed their watch. Presently a peasant carrying an axe came into view. Twice the villians seized him and let him go. The third time they searched him thoroughly and found a fine handkerchief, which betrayed his identity as Bishop Augusta. The two prisoners were taken to Prague and confined in the royal castle, where they were cruelly tortured for several days. First, Augusta was stretched upon a ladder and his hips smeared with boiling pitch, which was then set on fire and torn off with iron tongs. Next he was placed in stocks and subjected to excruciating torment. On being released from this instrument of torture, he was hung up on large hooks thrust into his flesh. As he lay on his back on the floor recovering from his awful agony, his abdomen was loaded with stones until he almost expired. Bilek was then put through the same hideous ordeal. Unable to force either of them to recant by these inhuman measures, the agents of the Inquisition threw them into carts and took them under heavy guard to the inaccessible castle of Purglitz. Here they were kept in solitary confinement in dark dungeons, seldom seeing each other, or their friends, Bilek for over thirteen years and Augusta for almost sixteen years.

PROVIDENTIAL THWARTING OF PERSECUTIONS. Persecution would undoubtedly have been more frequent and violent than it was, had it not been for the fear inspired by the apparent intervention of Providence. It seemed as though the Angel of Death was not pleased with the extra burden imposed upon him by the murderous tactics of religious bigots, for one after the other he laid a restraining hand upon prominent persecutors. The first of January, 1504, had been set as the date of a Colloquy at which a sentence of doom was to be passed upon the Unitas Fratrum. Eight representatives of the Unity journeyed to Prague to plead its cause, but the Rector of the University, who was to conduct the proceedings and who was an enemy of the Brethren, unexpectedly died. In 1506, the Queen, who had always been an implacable foe of the Unity and who had never missed an opportunity to incite King Ladislav against them, died in childbirth. On St. James Day (July the 25th), 1508, the Diet of Prague, with the King's approval, adopted a decree of persecution known as the edict of St. James.

This was accomplished chiefly through the machinations of Albert von Kollowrath, chancellor of Bohemia. On his way home he stopped at the house of Baron de Koldiz and, while sitting at the table, related with great gusto how the diet had *unanimously* voted to persecute the Brethren. The Baron, turning round to his servant, who was a member of the Unitas Fratrum, said, "Well Simon, what do you say to this?" The servant modestly replied, "Not *all* have agreed, my lord". The chancellor, in great wrath, demanded of him to name, if he could, the traitors who dared to oppose the united states of the empire. Simon, lifting up his hand, boldly said, "There is One dwelling above, and if He has not agreed to your counsel, it will come to nought". Thereupon the chancellor, still more enraged, with a dreadful oath, striking his fist on the table, exclaimed, "You miserable knave, your turn will come in good time". As he journeyed home the chancellor was seized with an inflammation in his legs, which carried him off in a few days. His colleague in persecution, Bishop John Borek of Grosswardien, flushed with triumph, was hurrying to the Moravian Diet to secure a similar decree, when, in the act of leaving his carriage, he lunged against a projecting nail, which pierced his abdomen and caused his death. Dr. Kasebrot, a learned canon of Olmutz and a zealous advocate of the edict, fell dead from his chair at the dinner-table. Baron Henry von Neuhaus, a supporter of the edict who had severely persecuted the Brethren on his estate, went out one morning on a hunting trip in his sleigh. During the chase his sleigh upset and he was killed by falling on his hunting-knife. Another bitter enemy of the Brethren, Puta von Swichow, became terrified during a violent storm and took refuge in the cellar of his castle, where he was found dead. Among the superstitious, which included the majority in this dark age, the saying became current, "Is any one weary of life, let him lay his hand upon the Picards (Catholic name for the Brethren)"

Later, in 1563, the arch-chancellor of Bohemia induced Emperor Maxmilian II. to sign a decree for a fresh persecution. Rejoicing in his success in obtaining the Emperor's sanction, he left Vienna for the return trip to Bohemia. As he was crossing the Danube River with his entourage, the bridge gave way and the entire party with all their baggage fell into the river. A young gentleman of the party grasped the chancellor's gold chain and tried to hold him above water when he came to the surface, but, when they were rescued by fishermen in a boat, no sign of life remained in the chancellor. The river carried away the casket containing the decree of persecution and the Emperor refused to renew it. Deeply affected by his strange experience, the youthful rescuer later joined the Unitas Fratrum.

A CHURCH OF REFORMERS BEFORE THE REFORMATION. When Martin Luther began his reformation in 1517, the Brethren of Bohemia and Moravia constituted a Church of Reformers before the Reformation, numbering at least 200,000 members, counting over 400 parishes, using a hymn book and a catechism of its own, proclaiming its doctrines in a confession of faith, employing

two printing presses, and scattering Bohemian Bibles broadcast through the land. In the course of time, a friendly correspondence was opened with the Reformers both of Germany and Switzerland.

THE FOURTH PERSECUTION SCATTERS THE SEED. The fourth persecution led to the spread of the Brethren's Church to Poland, where it grew so rapidly that in 1557 its Polish parishes were constituted a distinct ecclesiastical province. Hence the Unitas Fratrum was now divided into three such Provinces: namely the Bohemian, the Moravian, and the Polish, and increased more than ever, founding colleges and theological seminaries, translating the Bible from the original into the Bohemian and sending forth many other important works. John Blahoslav of Zerotin was the prime-mover and financial backer in the monumental task of translating the Bible. At his castle of Kralic in Moravia a printing plant was established and a Commission of eminent scholars assembled. The New Testament was first translated and later the Old Testament, separated into five parts, was added, the entire work of six volumes being known as the Kralitz Bible. It is a model of pure and elegant Bohemian with a splendid running commentary and copious marginal annotations and references. It was artistically printed on good, stout paper and required the work of eight scholars for fifteen years, 1579 to 1593, the latter being the date of publication of the final volume. With such a Bible in the hands of the people it is no wonder that by the year 1609 Bohemia had become half Protestant and Moravia more than half.

THE LETTER OF MAJESTY AND FERDINAND'S FATEFUL VOW. The Unitas Fratrum now became one of the legally acknowledged churches of Bohemia and Moravia and for a short time exercised a very powerful influence in national affairs. In 1609, Rudolph, King of Bohemia, granted to the nobility, knights and towns of that country, entire freedom in matters of religious belief, with the right to build Protestant churches and schools on their lands and on those of the crown. This grant was known as "The Letter of Majesty". Ferdinand, Duke of Styria, carefully educated by the Catholic order of Jesuits, who instilled into his mind from childhood the idea of destroying Protestantism, now comes upon the scene to enact his dreadful role. At Loretto he had taken a solemn oath, before the altar of the Mother of God, to reinstate Catholicism as the sole religion of his dominions, at any cost. His reign in Germany and Bohemia, like that of Phillip II. in Spain and the Netherlands, is one of the most disastrous in history; for Germany owes him nothing but bloodshed, and misery, and desolation and by him Bohemia was completely crushed and ruined, in what manner we shall presently see.

BOHEMIA COMES UNDER THE RULE OF THE HAPS-BURGS. After the death of Podiebrad a Polish prince, Ladislas, became King of Bohemia, followed in turn by his son, Lewis, who in 1526 was killed in a battle with the Turks at Mohacz. The Bohemian crown then passed to the House of Hapsburg, for Ferdinand, Archduke of Austria, had married a daughter of Ladislas. As

Ferdinand I. he became Emperor of Germany in 1556, when his brother, Charles V. resigned the imperial seat and turned monk. When Ferdinand I. died, his son, Rudolph II., succeeded him as Emperor of Germany and King of Bohemia. Rudolph was compelled to resign the rule of the German Empire to his brother, Matthias, in 1606, though still remaining King of Bohemia. In 1611 he attempted to annul the concessions he had made under pressure in 1609 in "The Letter of Majesty", but the Bohemians drove him from the throne and called in the Regent Emperor, Matthias. Rudolph died in 1612 and Matthias was crowned Emperor. In 1617 Ferdinand, Duke of Styria, he whom the Jesuits had patiently fashioned as their tool, was chosen King of Bohemia and Hungary to succeed Rudolph, and from this time became the real ruler of Germany, the Emperor, Matthias, to whom he had been appointed coadjutor, being Emperor simply in name.

THE SECOND "DEFENESTRATION." One of King Ferdinand's first acts was to violate "The Letter of Majesty", by sanctioning the destruction of one and the closing of another Protestant church in Bohemia. On the 23rd of May, 1618, the Protestants of Prague arose in rebellion, marched to the royal council hall and threw two of the King's councillors with their secretary out of the windows. They fell a distance of eighty feet, but were lucky enough to land in a waste-heap, which saved their lives. This is the second "defenestration", or throwing from the windows, in the history of Bohemia and marks the close of the chapter of Bohemia's struggle for religious liberty and national existence, just as the first one marked the beginning. It was Bohemia's emphatic way of hurling defiance at tyranny, but unfortunately on this occasion she did not possess a military genius like Zizka to back up her act.

THE DISASTER AT WHITE MOUNTAIN. In 1619 Emperor Matthias *suddenly* died and Ferdinand, King of Bohemia, became Emperor of Germany in fact as well as by proxy, this being the end toward which the Jesuits had been plotting in their ambitious and unscrupulous design to restore the supremacy of the Holy Roman Empire. No sooner had Ferdinand received the crown of empire from the papacy as Ferdinand II. than the Bohemians deposed him as their King and elected the young Elector Palatine, Frederick V., as his successor. He was the son-in-law of James I., King of England, and it was hoped that this connection would assure the support of Protestant England. But the English monarch had his heart set on marrying his son to a Spanish princess and allowed himself to be duped by the Catholic King of Spain into withholding aid from Bohemia in her hour of supreme need. English indignation at this betrayal of his own religion, as well as the interests of his own children, later forced the son of Mary Stuart to aid the Protestants on the continent, but by that time Bohemia was past help. An imperial Catholic army of Spaniards, Italians and mercenary Cossacks, under the leadership of the Duke of Bavaria and Count Tilly, invaded Bohemia and the young and inexperienced King of Bohemia, quite oblivious of his peril and having alienated Count

Mansfield, his best general, was utterly defeated at the battle of White Mountain near Prague on November 8th, 1620. This was the first battle of the fearful Thirty Years War which was to devastate all Europe until the Peace of Westphalia in 1648.

THE GREAT PERSECUTION. Emperor Ferdinand II. at once proceeded to restore the Catholic religion in Moravia. With regard to Bohemia he behaved first as if he meant to forget the past, and he kept up the deception until he had reassured the Bohemians. Then he suddenly began to wreak his vengeance with a cruelty which only the violence of his religious fanaticism can explain and which has branded for all time his memory and that of his spiritual advisers. On the 10th of February 1621, he had all the unsuspecting leaders of the popular movement arrested, and, on June 21st, twenty-seven of the highest nobility were executed. They died cheerfully for their faith; the rector of the university had his tongue torn out, a celebrated scholar was beaten to death, 728 noblemen had their estates confiscated, and many were imprisoned for life. This abominable tribunal is well called "the bloody diet of Prague".* A fearful reign of terror was instituted. For years the unhappy people bled under it, thousands were banished, and yet Protestantism was not fully exterminated. The national charter was cut into shreds by the Emperor himself; there could be no forbearance towards such acknowledged rebels. As a matter of course the Lutheran preaching was forbidden under heaviest penalties; heretical works, Bibles especially, were taken away in heaps; even so late as 1750, the Jesuit, Antony Konias, boasted that he had destroyed 60,000 Bohemian books. Jesuit colleges, churches and schools came into power; but this was not all. A large number of distinguished Protestant families were deprived of their property, and, as if that were not enough, it was decreed that no non-Catholic could be a citizen, nor carry on a trade, enter into marriage, nor make a will; anyone who harboured a Protestant preacher forfeited his property, whoever permitted Protestant instruction to be given was to be fined, and whipped out of town; the Protestant poor who were not converted were to be driven out of the hospitals and to be replaced by Catholic poor; he who gave free expression to his opinions about religion was to be executed. In 1624 an order was issued to all preachers and teachers to leave the country within eight days under pain of death; and finally it was ordained that whoever had not become Catholic by Easter 1626 must emigrate. Such was the lot of the living, but not even the dead were to be spared in the hour of Bigotry's triumph. Graves were unearthed and the bones of departed Brethren broken and scattered. Ghoulish papists plundered and destroyed the tombs of Zizka, of Rokycana, and other revered notables.

THE HIDDEN SEED. But the real conversions were few; thousands quietly remained true to the faith; other thousands wandered as beggars into foreign lands; more than 30,000 Bohemian

*Note: A touching description of the martyrdom of these "heroes of faith" is given in Chap. XLVII of Edmund De Schweinitz's "History of the Moravian Church."

families and among them 500 belonging to the aristocracy went into banishment. Exiled Bohemians were to be found in every country of Europe and were not wanting in any of the armies that fought against Austria. Those who could not or would not emigrate held their faith in secret. Against them dragoonades were employed. Detachments of soldiers were sent into various districts to torment the heretics until they were converted. These "Converters" (*Seligmacher*, the German name by which they were known, means saviours, or bliss-makers) went throughout all Bohemia plundering and murdering. No succor reached the unfortunate people; but neither did the victors attain their end. Protestantism and the Hussite memories could not be slain and only outward submission was extorted. A respectable Protestant party exists to this day in Bohemia and Moravia. But a desert was created; the land was crushed for a generation. Before the war Bohemia had 4,000,000 inhabitants, in 1648 there were hardly 800,000. These figures appear preposterous, but they are certified by Bohemian historians. In some parts of the country the population has not attained to the standard of 1620 to this day. *The Peace of Westphalia in 1648 excluded Bohemia and Moravia from the benefits of religious liberty which was elsewhere established* and, the Unitas Fratrum having been practically obliterated in these countries, it fell to the lot of the Bohemian Brethren in Poland to create a new center of beneficent activity at Lissa. In Hungary also a number of parishes were organized by refugees. However, in 1656 Lissa was sacked and burned in the war which broke out between Poland and Sweden and, its ecclesiastical center having been destroyed, the Unitas Fratrum practically ceased to exist as a visible organization. Although the bulk of its membership was absorbed by other Protestant sects, there still remained a "hidden seed", which lay dormant for nearly half a century.

FROM THE HIDDEN SEED SPRINGS THE RENEWED UNITAS FRATRUM. Their bishop, John Amos Komensky (Comenius) 1592-1672 held the Bohemian Brethren together. He published their *Ratio Disciplinae*, "rules of discipline", and collected money for the "Hidden Seed" still worshipping in secret in Moravia. He is the same Comenius who is revered by modern educators the world over as the "Father of Education", for it is he who gave us the whole plan of our modern system of education from kindergarten to university. He was the author of the first picture-book for children and established systems of education in Sweden and Hungary. In 1707 George Jaeschke, an aged patriarch of Moravia, descended from the Brethren, spoke on his death-bed with great assurance of the speedy renewal of their Church, and fifteen years later two of his grandsons, Augustine and Jacob Neisser, with their families, followed Christian David, who had been instrumental in promoting a revival of religion in certain Moravian villages, to Saxony. Of the "Hidden Seed" the greater number were Germans; they were probably descended from a colony of German Waldenses who had come to Moravia in 1480 and joined the church of the Brethren; and, therefore, when persecution broke out afresh they

naturally fled to the nearest German refuge. With Christian David, who was a carpenter, at their head they crossed the border into Saxony in 1722 and settled down near Count Zinzendorf's estate, Berthelsdorf, where with his permission they built the town of Herrnhut. Members of other persecuted Protestant sects also found refuge at Herrnhut as, for instance, the Schwenkfelders, who came in 1725. The refugees at Herrnhut attended the Berthelsdorf parish church under Pastor Rothe (Lutheran). The diversity of religious views held by the mixed congregation was a constant source of irritation and it required great tact on the part of Count Zinzendorf to reconcile the different elements in the growing community. When a copy of the "Ratio Disciplinae", written by Bishop Comenius, providentially came to light, Zinzendorf at once recognized the value of these ancient rules of the Unitas Fratrum. At a special communion service on the 13th of August, 1727, there was a great awakening and the renewed Moravian Church was organized under Count Zinzendorf's guidance, he having drawn up a code of statutes and the Augsburg confession of faith having been adopted. David Nitschmann was consecrated a bishop by David Ernest Jablonsky, grandson of Comenius, so that the apostolic succession of the ancient Unitas Fratrum was preserved.

PIETIST OPPOSITION RESULTS IN EMIGRATION TO AMERICA. Zinzendorf's espousal of the cause of the exiled Moravians and his active part in the renewal of the ancient Unitas Fratrum involved him in difficulties with the ruling authorities. From the very first, members of his own aristocratic family, including his mother and uncle, were opposed to his religious aspirations. Zinzendorf's father had died when the Count was an infant and his mother, having remarried, delegated his rearing to his grandmother, the Baroness von Gersdorf, a devoted Pietist. By a strange irony of fate it was now the accusations of the jealous Pietists of Halle and the misrepresentations of the envious officials of the State Church (Lutheran) that made the position of Zinzendorf and the Herrnhutters extremely difficult, because of the influence brought to bear against them at court. What a reflection upon religion that these, the most pious of the pious, should be subjected to all sorts of hateful and intolerant treatment by the chief exponents of piety, Spener's followers. In April, 1733, the King issued a decree that all Schwenkfelders were to leave the Kingdom of Saxony. In 1736, the Count himself was banished from Saxony, on a charge of introducing dangerous novelties in religion. Zinzendorf arranged for the expatriated Schwenkfelders to go to Georgia and on the 26th of May, 1734, they left Berthelsdorf and started for England, where they were to take ship. On their way through Holland, however, the Dutch persuaded them to change their plan and they went instead to Pennsylvania, where they finally settled in Montgomery, Berks, and Lehigh counties. Their defection paved the way for the emigration of the Moravians to Georgia. A party of seventy-eight German Salzburgers of Waldensian ancestry had emigrated to Georgia in 1734 and the English settlement at Savannah now numbered about 600 persons. So, in 1735, the Moravians, under the

leadership of August Gottlieb Spangenburg, set their faces toward "the land of the free and the home of the brave" and found asylum in America (q. v. Gottlieb Demuth, pp. 6-7).

THE MORAVIAN PILGRIMS IN AMERICA. It seemed, however, that no matter where the survivors of the ancient Brethren took up their residence, that inhumanity of man to man which, as the poet Burns says, "makes countless thousands mourn", pursued them relentlessly. After a laborious struggle to establish themselves in Georgia they all finally were obliged to emigrate to Pennsylvania because the English would not permit them to toil in peace in the new settlement, but insisted that they should bear arms to repel a threatened Spanish invasion from Florida, although it had been expressly agreed that they were not to be called upon for military service, due to their scruples against engaging in war. Finding at last a truly tolerant atmosphere among the peace-loving Quakers of Pennsylvania, they eventually gained a permanent foothold under such leaders as August Spangenburg, Peter Boehler, Bishop Nitschmann, John Ettwein, Alexander von Schweinitz, John Heckewelder, David Zeisberger and others. Not that they escaped harsh treatment entirely; for we find as good a man as Rev. George Whitefield, the great pioneer Methodist, turning a little company of Moravians under Peter Boehler adrift in the depth of winter, because he found that they did not believe in predestination; while the good Dr. Muehlenberg, "the father of Lutheranism in Pennsylvania", found occasion to clash with Zinzendorf, during the Count's visit to America, and very unjustly denounced the Moravians. Nevertheless, the piety and thrift of the persecuted and impoverished Moravian exiles eventually compelled respect and gained them proper recognition. Bethlehem and Nazareth, and many smaller communities prospered. With the tradition of Huss, the scholar, and Comenius, the educator, to inspire them, they turned their attention to schools. Nazareth Hall was established to provide for the education of young men. The school for young ladies at Bethlehem, founded by the Countess Benigna, Zinzendorf's daughter, is reputed to be the first institution for the education of women, established in America.

RECOGNITION AT LAST GRANTED. In 1737, at the request of King Frederick William I. of Prussia, Zinzendorf was ordained Bishop of the Moravians and, in 1747, he was allowed to return to Herrnhut in Saxony, the decree of banishment later being annulled. On May 12th, 1749, the English Parliament passed a bill granting the Moravians the unreserved right to liberty of worship, freedom from military service, and exemption from oath-taking and recognizing them as a Protestant Episcopal Church, with full liberty of conscience and worship throughout Great Britain and her colonies. A period of 375 years had elapsed since King Edward III. of England and his parliament had enlisted the talents of the King's chaplain, John Wycliffe, in an attack upon the abuses of the papacy. Returning from a conference with the papal legate at Bruges, the Oxford professor, with eyes fully opened, had styled the pope "Anti-christ", "the proud worldly priest of Rome, the most cursed of

clippers and purse-kervers" (cut-pursers). Though the "Morning-star of the Reformation" too soon faded from sight, the hot sparks of his righteous indignation had set fire to that brilliant torch of the Reformation, John Huss. Century after century the faithful followers of the Bohemian martyr had suffered every species of extreme tribulation rather than renounce their faith. Long indeed had they waited for this tardy recognition of their rights; nor can it yet be said that modern civilization has paid the full debt due to the Unitas Fratrum and its Hussite forerunners.

MORAVIAN MISSIONS AND THE ORDER OF THE GRAIN OF MUSTARD SEED. The remainder of the story of the renewed Moravian Church is chiefly the story of its extensive missions, such as those among the Indians. Since this is more recent history and easily accessible to anyone who is interested, no attempt will be made to relate it here. However, in passing we might say that the Unitas Fratrum was the pioneer among Protestant churches in the field of missions and, though its membership is relatively small as compared with the larger denominations, the extent, variety and quality of its missionary endeavor measures up with the best. The peculiar interest of the renewed Moravian Church in missions is doubtless due to the influence of Count Zinzendorf. When he was but a child fourteen years old he conceived the idea of becoming a world missionary. With several youthful companions, also under the influence of the Pietist movement in Germany, he organized a juvenile society which bore the title of "The Order of the Grain of Mustard Seed". The youthful group drew up a code of thirteen articles of striking significance. We will quote a few of them to show their trend.

"I. The members of our Society will love the whole human race.

II. They will seek to further the welfare of the same by all ways and means.

V. They will not hurry anything, but after due consideration first had, proceed in it with certainty.

XIII. When these and such like things are happily completed according to the Lord's good pleasure, * * * though we shall have deserved nothing, we will lay us cheerfully down to Sleep. * * * After Labouring, Rest is Sweet."

Mystic that he was, one can understand how deeply Count Zinzendorf must have been moved when he encountered the exiled Christian David and heard from him the romantic story of the "Hidden Seed", and its terrible tribulations and marvelous vitality. It must have been then that his childhood ambition blazed anew and inspired him to use the heaven-sent "Hidden Seed" as a grain of mustard seed wherewith to move mountains; nor was he disappointed in seeing the seed from Moravia, thus providentially thrown in his way, grow under his ministering care to the great tree which he had visioned. However it may have happened, the zeal of Zinzendorf for missionary endeavor was imparted to the renewed Moravian Church and remains today its distinguishing feature.

CELEBRATION OF THE FIVE HUNDREDTH ANNIVERSARY OF THE MARTYRDOM OF HUSS. In concluding, the compiler of this account wishes to bring to your attention a comparatively recent event which is not a matter of common knowledge and which has considerable interest to members and friends of the Moravian Church. At 8 P. M. on Tuesday, July 6, 1915 a great Interdenominational Mass Meeting, commemorating the five hundredth anniversary of the martyrdom of John Huss, was held at the Coliseum in Chicago, under the auspices of the Co-operative Council of City Missions, the World's Christian Endeavor Convention Committee, and the Bohemian Protestant Ministers of Chicago. The Coliseum, where the Republican National Convention was held in 1912, is one of the largest auditoriums in the country and a large crowd was present on this notable occasion. A chorus of about a thousand voices rendered the "Hallelujah Chorus" from Handel's "Messiah", under the direction of Prof. H. Augustine Smith. The United Bohemian Choirs of Chicago sang anthems in Bohemian as follows: *Jezu Kriste, stedry kneze* (Jesus Christ, bountiful Lord)—*Jan Hus; Kdoz jste Bozi bojovnici* (Ye who for God's Truth to Stand) — *Jan Zizka; "Kce domovmuj"* ("O Homeland Mine"), the Bohemian National Hymn. Bohemian songs were sung by a Bohemian Children's Choir. Rev. Vaclav Vanek, D. D., Moderator of the Federation of Bohemian Protestant Churches, read the Scripture Lesson, which was the Thirty-first Psalm, the one repeated by John Huss on his way to the place of execution. An address in the Bohemian language was given by Rev. Joseph Krennek. There were also addresses by a number of church leaders of international reputation from other prominent denominations. Bishop William F. McDowell, D. D., of the Methodist Episcopal Church, in the course of his remarks said in effect that what Methodism is today she owes to the Moravians, by whom John and Charles Wesley were converted. Prof. Shailer Mathews, D. D., Dean of the Divinity School of the University of Chicago, in speaking, called attention to the fact that there are more Bohemians living in Chicago than in any city in the mother country, not excepting Prague. The gavel used by Dean Mathews as Chairman at this meeting, he being at that time President of the Federated Churches of Christ in America, was made from wood of the doorpost of the house where John Huss was born. The iron frame on the gavel came from Prague University where Huss was professor, rector magnificus and university preacher. The great nail in the mallet was picked up by the donor in the ruins of the castle Kozi where Huss spent two years and where his most effective popular writings were composed. The silver ore came out of mines of Kutna Hora into which during the years 1419 to 1421 followers of Huss to the number of 5,946 were cast as heretics. The coins upon the handle were a Bohemian pence representing the nation fighting for the law of God and a shilling of the Hussite king, George Podiebrad. Set in the gavel were Bohemian garnets, the bloody tears of the Bohemian "ecclesia dolorosa" shed over the departed glory of the sun that sank behind the White Mountain on November 8, 1620. The concluding hymn was our own national anthem, but during the service

the audience sang the International Hymn to the tune of "America", the words of which we use as a fitting conclusion.

What deed our fathers wrought,
What battles we have fought,
Let fame record.
Now, vengeful passion, cease!
Come, victories of peace!
Nor hate nor pride's caprice
Unsheathe the sword.

Now, may the God above,
Guard the dear lands we love,
Or East or West.
Let love more fervent glow
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest.

—*Prof. George Huntington*

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*In preparing this book the author used a number of private libraries; Collections of the Georgia Historical Society; Congressional Library; British Museum; Archives of the Unitas Fratrum at Herrnhut, Saxony, Germany; Moravian Archives at Bethlehem, Pa., and Salem, N. C.; Steven's "History of Georgia"; Hamilton's "History of the Moravian Church"; Levering's "History of Bethlehem"; Edmund de Schweinitz's "Some Fathers of the American Moravian Church"; Strobel's "History of the Salzburgers" Tyreman's "Oxford Methodist"; Wesley's Journal.

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